THE

CHRISTIAN PREACHER.

YALE LECTURES FOR 1879-80.

BY

HOWARD CROSBY.

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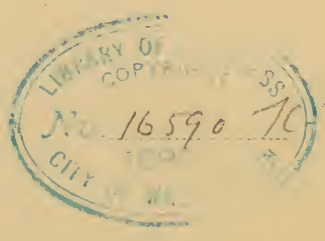

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INTRODUCTION:
PHYSICAL PREREQUISITES.

LECTURE I.

INTRODUCTION: PHYSICAL PREREQUISITES.

In beginning a course of lectures on Preaching to the Yale Divinity School, I am fully aware of the very thorough and admirable way in which the subject has been treated by the distinguished teachers who have preceded me in this office. Their instructions are still fresh in your memory, and have been wisely put into permanency through the printed page, so that they will ever form a valuable portion of the apparatus of every theological seminary. With this fact before me, I deem it the part of a prudent expediency to treat the subject rather at its circumference than at its center, that I may avoid those details which have been so elaborately and exhaustively treated. If, then, I shall call your attention rather to the Preacher than the Preaching, his qualifications, character, manner, and life, rather than the measure, weight, and analysis of his words, I trust I may be considered as still within the province assigned me, and ministering to the requirements of this foundation.

As I understand the intention of this system of lectures, it is not a disquisition, attempting to ex-

haust the subject, that is desired, but rather the results of personal observation and experience in a long course of pastoral years, the view taken by one man from his own peculiar position, whatever may be the constituents of the peculiarity. I also understand that the lectures are addressed to students in divinity, and not to those equally experienced with the lecturer, that they are not *conciones ad clerum*, but *monitiones ad discipulos.*

With these two thoughts to guide me, I shall indulge in nothing of an abstract or investigational character, and doubtless shall say much that is familiar to all. This lectureship was not designed as an arena where emulating sages should show their prowess, but as an opportunity for counsel and advice from veterans to the new recruits; and with the deep interest and affection that such a relation bespeaks, and a due sense of the responsibility involved, I trust I may have grace to address you.

As preliminary to this course of thought, I would essay to correct some common errors in the use of words, which have much influence in forming current ideas and establishing false conclusions.

The words I refer to are "altar," "priest," and "sanctuary," or "house of God." I can not but think that a careless use of these words has been a prolific source of evil not only in theology, but in the practical Christian life. We have been carried

back to the nonage of the Church, and have renounced the bright noon of the Gospel revelation for the early typical twilight, in which the great truths regarding Christ but flit as shadowy ghosts.

None of these words occur in the Scriptures as referring to the Church of Christ and its order, in any such sense as they are applied to the Mosaic Church. The altar, in the only passage where the word is used in relation to the Christian Church (Heb. xiii. 10), is Christ Himself; the priest of the New Testament is the individual Christian (the High-Priest being Christ), and the "house of God" is the entire spiritual Church, known by another figure as the body of Christ. The old dispensation thus receives a spiritual interpretation in the new. Its types are fulfilled and have no succession.

All that remains is the *ἐκκλησία*, with its officers of government and instruction, the synagogue portion of Israel, the temple portion having been absorbed in the antitypes. That synagogue portion we see existing from the beginning of the Mosaic dispensation, having its full development from the first. Before the awful rock of Sinai, when the ritual was formed and was about to be put into operation, we hear this command from the Most High to His servant Moses, *Πᾶσαν τὴν συναγωγὴν ἐκκλησίασον ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου.* I give the Greek rather than the Hebrew, because the Christian Church received its no-

menclature from the Greek language, and from the Septuagint we find exactly what the Greek equivalents of the Hebrew were. The passage I have cited identifies the *ἐκκλησια* with the *συναγωγὴ*, long before the technical synagogue had an existence. Israel, God's people, collected together before God for worship and instruction, was the *συναγωγὴ* or *ἐκκλησία*. When the typical system which was given them had ceased by reason of its fulfillment in the Incarnation, the *ἐκκλησία* or *συναγωγή* still remained, the essential Church of God with its old ritual garment removed. Any use now of type-words for the *ἐκκλησία* or its necessary appurtenances is out of place, and only calculated to mislead. "Altar" suggests a sacrificial victim, but as this has no place in the visible Church of Christ, the one great Victim having been sacrificed once for all, we have nothing to do with the word "altar," any more than we have to do with the sacrificial knife and the blood-bowls for sprinkling. So the "sanctuary" or "house of God" has no more a visible representation, since tabernacle and temple are swept away, the whole Church in its spiritual character being the house of God, because it is the body of Christ, our Lord having declared that He was the true temple, in which God dwelt. The use of the words "sanctuary" or "house of God" for the building in which Christians meet for worship and instruction, a use unfortunately so common in

our hymns and prayers and sacred discourse, conveys the false notion of a consecrated locality, directly at war with the universality of the Christian idea, and leading to many superstitious doctrines and usages. But above all is the misuse of the word "priest" a source of much practical and dangerous error. "Priest" may be etymologically "presbyter" writ short, but in the esteem of the public it has no such meaning. It is the Hebrew "cohen," the Greek ἱερεὺς, and has no relation whatever to the presbyter or elder, who is a ruler and instructor, and not a sacrificial functionary in any sense.

The Church of Christ, in its visible form, has no place for altar, sanctuary, or priest. The church building is the place of assembly or holy convocation, the house of synagogue, or *beth-midrash*. There the people of God gather together, and their elders lead them in worship, and expound to them the holy Scriptures. The preacher, in the ordinary use of the word, is the elder or presbyter, who, on these occasions, is the guide and teacher of the congregation. Etymologically, he is the *speaker*, but in Christian use he is the speaker on divine subjects, as they are revealed in the Word of God. He may be an evangelist, going from place to place, and proclaiming the great saving truths of the Gospel to unbelievers, or he may be a settled pastor of a special flock, to whom he ministers the Word more minutely for their edifi-

cation. In either case, he is also, according to the usage of the New Testament, a ruler in the visible Church. He has a determined position, to which he is ordained, and in which he is recognized as differing from his brethren. While there is no typical ritual in the Christian Church, there is a prescribed order, and we are not warranted in leaving matters of worship and instruction to an unorganized spontaneity. *Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω* (1 Cor. xiv. 40) is a fundamental principle of Christ's Church, which forbids all meteoric irregularities and sensational surprises.

Having thus seen the position of the preacher in the Church, we are prepared at once to decide that he is no popular haranguer or lyceum lecturer. His object is not to tickle the ear nor to educate his audience in human science or philosophy. He is neither sophist nor college professor. He is an officer of Christ's Church, to declare Christ's doctrine and make Christ's people more Christlike. The exalted character of this function is the ground of the necessity of an exalted character in the functionary. The fitness of things and the efficiency of his work alike demand that he shall be no ordinary man, but one raised above others in true saintliness of mind and manner, as well as in the profound knowledge of the holy Word which he preaches, and with these qualifications he must be *διδακτικός*, not only ready on all

occasions to use his knowledge for the good of others, but also gifted with those elements of skill by which he can aptly communicate truth and impress it upon mind and conscience. There has been a strange infatuation in the Church which has counted any man a fit candidate for its ministry. On one hand, if he be a converted man, a course of seminary study is regarded as the full equipment for the holy office. This error is almost as harmful to the Church as the converse, where a man of ready wit and agreeable speech is started on a career of preaching, without regard to either his piety or his knowledge. Preaching is thus divorced from the preacher, and treated abstractly without its personal features. It is forgotten that preaching is a contact of soul with soul, and that its phenomena are both psychical and spiritual. The hearing of preaching is not to produce the same effect with the reading of a book, nor with the performance of an actor. Truth is to be presented, and the human voice and presence are to produce an impression; but these two factors together are equally removed from the book and the actor. The pious preacher who has no psychical qualifications is a mere book, and often a book poorly printed; while the fluent and attractive orator, who has no piety, no spiritual qualifications, is a mere actor. The true preacher is not to be confounded with either of these, and yet it must be said that the Church abounds with

these incompetent men in its ministry. Many of the facts of stagnation or decay in the Church may be traced righteously to this source. Complaints are made that a church is feeble, and appeals are made to other churches to sustain it, when it has a pastor who would inflict chronic feebleness on any church. I will not undertake to say where the primal responsibility rests. It may be that young men are hurried into the ministry by personal ambition, by the expectation of social elevation, or by the mistaken advice of pious friends; it may be that Boards of Education are too careless in examining the qualifications of their beneficiaries; it may be that seminaries do not use a strainer with fine enough meshes, or it may be that church judicatories are too indulgent to the *man* to give enough heed to the *minister*. Wherever the responsibility may rest, the weakness of Zion is owing largely to the unfitness of her ministers.

One common error that leads to this result is the treatment of the preaching-office as a profession, parallel with those of law and medicine. We are familiar with the phrase, "the three learned professions," and we are apt to accept it without detecting its pernicious fallacy. The student of law and the student of medicine are preparing for professions which are very serviceable to the race, and, doubtless, every right-minded student of law or medicine is glad that his future occupation will be in so useful a sphere;

but how few students of law or medicine ever sought their profession solely *in order to* benefit their fellow-man? Their support, their wealth, their power, their fame—these are the objects at which they aim, and for which they undergo the toilsome years of study and research. Now, the ministry or preaching-office differs *toto cælo* from these two professions in the object of its incumbent. The true preacher seeks neither fame nor wealth nor political power nor pecuniary support, but only the glory of God in the salvation and edification of souls. If a man count the ministry as a profession, it has at once in his mind a low, self-gainful character. It is a ladder for helping himself up. And what makes it worse than any other profession, it is one where a man does not trust to his own energy for success; but where he throws himself upon the church's duty to support him. Young men go through the seminary and are licensed, and then claim the support of the Church. Great complaint is made, if they are not supported, that the Lord's ministers are neglected and the Church is remiss in its duty. These young men have wholly misunderstood their case. The Church is under no obligation whatever to support them. If an individual church sees fit to call one of them to its pastoral office, or if a board or committee sees fit to call one of them into its service, that church or that board is undoubtedly under obligation to support that man, but there the obligation

ceases. The Church at large has no pecuniary obligations toward the candidates at large or the ministers at large. The money question is one where the churches give the occupation and also the wages. They have to do with only such ministers as they see fit to employ. The rest have no pecuniary claims whatever. All that ordination does is to put the approval of the Church upon the ministrations of the man ordained, but no pecuniary support is involved in that. It is common to quote our Saviour's words, "The laborer is worthy of his hire," as satisfactory proof that every licentiate should be supported by the Church; but our Lord tells us that the *laborer* is worthy of his hire, not every one who *offers to be* a laborer. Moreover, *hire* is a covenanted stipend, and not a compulsory tax. I dwell on this matter because the error here is fruitful of evil. There are to-day hundreds of ministers in our country who ought to be at tent-making, earning their bread, but who, under a mistaken sense of the ministry as a paid profession, are wandering up and down the Church, beseeching support; thus degrading themselves in their own eyes and degrading the ministry in the eyes of all. To be dependent on a church's call for my support, is to make myself a slave. How can I, if called, preach faithfully in rebuke of my people's worldliness, if this be my spirit? In fact and in principle the thing is wrong. A preacher must be inde-

pendent, trusting to the Lord and his own energies for his daily support, even while he rightfully accepts the laborer's hire. If this idea of the ministry were fairly presented to every candidate at the start, a large number would turn back, all those who had sought the ministry as a comfortable means of support, and we should have left only those earnest, devoted souls whose paramount desire was to proclaim the Saviour and edify the Church of God.

In these prefatory remarks I have endeavored to show, first, that the preacher is not a priest in any sense, but a teaching ruler of Christ's Church; and, secondly, that certain qualifications are necessary on the part of the man to be exalted to this important and sacred office. Into the details of these qualifications I now propose to enter, and in dealing with these I shall first treat of those which are of the lowest sphere, and yet which are of equal importance as to efficiency with those of the highest. I refer to physical prerequisites.

I. *Physical prerequisites.* The preacher is required to be ever before the people. He is the familiar form to old and young of his congregation, and, outside of large cities, to the whole community. Now, it is sadly true that there may be defects in the outward man which may incapacitate him for a leader's position, no matter what his mental and moral excellencies may

be. The general proposition every one will approve on its statement. A physical defect that would naturally awaken painful or ludicrous emotions in an audience, could not be endured in a public speaker. However much our sympathy might be excited for the unfortunate man, and however much we might endeavor to annul the objection, the stern, unyielding law of association would rule out the afflicted orator from his conspicuous position. We must bow to the necessity, and conform to the conditions of life in which we are placed by a superior Power. But while every one is ready to approve this general proposition regarding bodily defects, many are not prepared to go so far as to put among the unworthy those whose defects excite neither painful nor ludicrous emotions, but are simply obstacles to edification. And yet I can not but hold that one whose most prominent function it is to use his voice in a large assembly, must be a man neither of obscure nor feeble utterance. His words should be both clear and loud, that the illiterate and the old may not be left in doubt as to his meaning. It is most true that the voice can be cultivated, and that patient and wise training (which, however, is very rare) may overcome many errors in volume, tone, and enunciation; but with this granted, there still are many organically defective voices that never could be made the proper instrument of the preacher. The weak-voiced and

thick-voiced should see in their infirmities a clear indication that they are not called to the preaching of the Gospel.

I am not aware that sufficient attention is given to the use of the voice in our theological seminaries. The ordinary elocution teacher generally does more harm than good. He may induce a man to speak loud and distinctly, but he is very apt to make him speak with an affected emphasis that mars his simplicity and sincerity. He is apt to fill his pupil with self-consciousness in utterance, and so give him the exaggerations of a stage-actor. It is not the professional elocutionist who is needed, but a friendly critic to show a man his defects of utterance, and a general attention to the primary laws of speech. It is not so much the attainment of any positive methods of articulation and emphasis, which are so likely to be mere tricks of a performer, that is to be sought, as the avoidance of positive errors caused by carelessness or slovenliness. A preacher should remember to use his rib muscles as bellows and his throat muscles as articulation-keys, instead of making the latter do service for both. For this purpose he should stand erect, and not stoop over his manuscript. His head should be lifted and his shoulders thrown back, so that his voice be not impeded in its course. He should pronounce each syllable not emphatically, but clearly, and not leave his audience to guess out the last words of his sen-

tences. He should remember that he is speaking to a multitude, and not to a single friend by his side, and also that some of his audience are doubtless of imperfect hearing. And what is important in the delivery of the discourse is also important in the announcement of text and hymn and chapter, points on which every one in the congregation ought to be informed, but where the minister is often so careless, that half his people have to ask the other half the number, or else neglect to join in a part of the service. No student should have the endorsement of seminary or church council until he can properly acquit himself in these matters, which are so generally regarded as of small consequence and beneath the notice of official criticism. If we were fitting men for mere earthly positions, such as the lyceum platform or the stage, we should insist on these fundamental requirements of the voice and its use. And shall we slight these requirements in the high and responsible duties of the Church of Christ, as if the law of fitness had no application there?

Another observation is founded on the fact that the duties of the constituted preacher are arduous and constant. It is that he must have a good physical organization. He must be able to bear frequent and copious draughts upon his nervous energy, for his preaching involves not only the labor of preparation, but sympathy, solicitude, and searching em-

phasis in delivery, as well as the personal ministry that forms the groundwork of his public appeals and instruction. He is to be touched daily by the sorrows of his people, and feel for their spiritual wants a parent's care; while, in the retirement of the study, he is to spare no pains to furnish his mind for the important didactic function which is peculiarly his. Such a work, bringing into constant exercise the inmost elements and faculties of his being, requires a physical frame sufficient to endure this enormous strain. If men are picked according to physical health for the military service of a country, much more is such a selection necessary for those who are to expose their bodies to a severer trial than that of the camp and picket-guard. In the former case, the very exposure of their occupation toughens and strengthens their bodies, but in the latter every putting-forth of energy in the line of the occupation is a drain upon the physical man, and there is no corresponding recompense. For a weak-bodied man, therefore, to undertake the onerous duties of the preacher seems to me to be a tempting of Providence. Where there is organic difficulty of lungs, heart, or nerves, the work for God is to be done in some other way than in the ministry. We have every reason to believe that prophets and apostles and evangelists of the Old Testament and the New were men of strong physical structure, or, at least, of sound health. We

think of Moses climbing the cliffs of Sinai, Samuel hewing Agag in pieces, Jeremiah trudging off to the Euphrates and back twice for a single lesson to Judah, Elijah traversing the wilderness, the apostles journeying into all lands, as men of muscle and sound physical organs. Nor is Paul to be considered a whit less stalwart than the rest. His weakness of appearance (which his enemies asserted to exist) may have been in his diminutive size, or in some misshapen feature of his face; but surely the man whose life lay in journeyings, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings, in hunger and thirst, in fastings, in cold and nakedness, in abundant labors, in prisons, with eight public scourgings, a stoning and a shipwreck and the care of all the Churches, must have been a man of iron constitution. Nor is Timothy an exception; the wine for his stomach's sake and often infirmities clearly showing that his infirmities were not of a very severe character. The settled pastor or preacher, even more than the itinerant evangelist (such as most of these were), needs this strong physical foundation for his life-work. He has not the change of scene and necessity of locomotion which may act as a relief and restorative to the evangelist. He consumes his vitality as rapidly, and has less resources for its renewal.

The frequency with which ministers are laid aside from public duties by reason of sickness largely arises from a want of regard to this physical qualification of a strong, healthy constitution, without which the preacher attempts an impossible work; the only alternative to a breaking-down being a slow and easy way of performing ministerial duties, or rather seeming to perform them, which no conscientious spirit could consent to for a moment. I do not deny that every preacher may have and should have his time for recreation, but with such time reasonably adjusted to his life-scheme, he is nevertheless subjected to vicissitudes of mental and moral experience in his ministry, which absolutely require a body well-ordered in health and vigor.

It is a common fallacy, born of malice and endorsed by the unworthiness of a few, that the preacher leads an idle life. On the contrary, there is no life so arduous as that of the conscientious minister. There are certain duties in which others are more severely exercised than he. The physician has to suffer frequent interruption of his hours of sleep, and the mechanic has to undergo a weariness of the muscles to which a minister is a stranger. But there is no calling which so constantly demands so large an attention of the profounder faculties and, therefore, such an incessant strain upon the nervous energies of a man, as that which seeks the souls of men and min-

isters to them the deep things of God. The study of character and disposition, the dialectic of sin and its excuses, the applications of sympathy both for comfort and for rebuke, the discriminations between men so as to be all things to all men, the serpent-wisdom carried by a dove-harmlessness, the sense of the earthen vessel's unfitness ever demanding the faith-life instead of the sight-life, the constant readiness for action in spite of physical and nervous infirmity, the investigations of language, the comparisons of thought, the broad outlook upon life and history, the watchfulness over the personal walk as furnishing a guiding example, the responsibility for immortal souls—these are some of the absorbing duties and affections of the Christian preacher, which make his life incomparably the most trying to the physical man. It may be urged against this position that preachers are distinguished for longevity, and that life-insurance companies act accordingly. The answer is twofold: first, that preachers generally die very young or very old. A large number of preachers fill early graves. They have entered upon the laborious life with a slender physical constitution and have soon succumbed to its severe conditions.

The longevity of the ministry, when examined, is the longevity of those members of the ministry who do not die young. That is, if a minister has physical constitution enough to bear the draughts upon it, he

will probably live longer than any one else. The second answer has reference to this latter fact, and is this, that the consciousness that one is directly and officially engaged in the grandest of all works, that he is in the whole effort of his life co-operating with God in His purposes of grace, and the peaceful conscience that accompanies this consciousness, render the mind free from those inward conflicts and collisions, anxieties, and disappointments which do so much to shorten human life. In this way, with duties most trying to the physical man, the minister can maintain and prolong his physical life beyond others.

It is not an idle life, then, that promotes the preacher's longevity. We are, as already said, to seek for the causes in the freedom from harassing cares and anxieties which a low earthly ambition generates, instead of which are the clear conscience and the happy knowledge of a high and holy vocation.

We have thus far regarded the preacher's physical health, simply as a necessary foundation on which to build his energetic life, as the proper support to his efficiency of force; but we should not do justice to this department of our subject, if we did not notice the close connection that often obtains between bodily weakness and erroneous doctrine. We do not say that a man's liver might cause him to reject the atonement, or his neuralgia might make him a Swe-

denborgian. We do not attribute to any degree of physical disease a destruction of the Biblical system of doctrine in the subject of disease, but we are confident that the *coloring* of a preacher's teaching is largely affected by his morbosity. Gloomy views of the Christian life, a false estimate of the relations which Christians should sustain toward the moving world around them, and ascetic admixture with the duties of religion, a lack of practical sympathy with the varieties of disposition found in a congregation of a thousand souls, and a failure to feel and exhibit the just inter-proportions of Scriptural doctrine, are natural results of an enfeebled constitution, where the wheels of physical life work jarringly and painfully.

The preacher can not stand up before his people, trusting to a margin of pity and lenient judgment on their part. There are too many profound interests at stake. He is the teacher and guide, and can not afford to have any excuses for misleading. His fitness should be such as to render no excuses necessary.

The question is not as to who shall testify for Christ, for those most afflicted in body can often give the clearest and most effective testimony; but, who shall be the official leader in thought, expounding the Scriptures, and exhorting the souls of men—who shall perform this constant, many-sided duty

under all the emergencies of ministerial life. It is far more than a witness that is needed. It is one whose faculties are all sound and prompt to act, who can perceive with comprehensive vision, discriminate with acuteness, decide with wisdom, and exhort with persuasion; one who, forgetful of self, is all in his subject and his hearers; one who never wearies nor worries in his work, but seeks it as water seeks its level.

Can any one deny that bodily health must be the physical basis of such a functionary? While we are in the body, we must acknowledge its relation to our highest life and activity. However a refined philosophy may despise it, wisdom can never neglect it. The necessities of our composite being must be regarded, and, however humiliating it may be to our spiritual man, we must in all our preparations for spiritual work recognize the important part which the body is called upon to play.

We have endeavored to show this importance of a sound body in the Christian preacher: that it is necessary for the comfort and edification of his people, and for his own proper energy and truthfulness, but we will not be understood for a moment as making those physical prerequisites of first consequence, because we put them naturally first in order of thought and mention. We do not forget that the preacher's office is a divine one, that it was consti-

tuted by the Lord of the Church, that it is one of the special forces by which He preserves, nourishes, and exalts His mystic bride, and that its glory is altogether a divine and spiritual glory, not to be comprehended or judged by the natural mind.

Our appeal for healthy ministers is not an appeal in behalf of the natural mind, but in behalf of that true wisdom which carefully adapts its means to their ends, and which, in the offices of the Church of Christ, finds a physical as well as a spiritual life to deal with, and of which to make a factor in all the processes of organized activity.

MENTAL PREREQUISITES.

LECTURE II.

MENTAL PREREQUISITES.

In my introductory lecture I endeavored to define the preacher and show that the definition implied very marked prerequisites in the man. I further endeavored to set before you the necessity of certain physical qualifications in one whose duties were so arduous, who was to be so intimately associated with every form of life, and who was habitually to address large congregations of people for their edification.

In my present lecture I enter upon the mental prerequisites of the preacher.

II. *Mental prerequisites.* While it is undoubtedly true that the grace of God addresses itself with equal power to every class of mind, and it is the glory of the Gospel that it is adapted to the appreciation of the illiterate as well as to that of the learned, it is equally true that the setting forth of God's revealed truth in its connections and fullness, and the thorough and profound exposition of the Holy Word can be made only by the higher classes of mind, capacious and powerful to deal with the sublimest ideas, and furnished with rich stores of the divine knowledge.

The men whom Christ first chose to carry His truth to the world were peasants and fishermen mostly, but none the less for that were men of stalwart minds, and those put for three years under the grandest training ever vouchsafed to man. They were used to every form of human character and thought, living in constant contact with every type of society, and receiving from the fountain-head of truth its constant and noblest communications. We are not to slight this token, and commit the Church's teachings to any one who has a voice. We may seek simplicity in the structure and operations of the Church. That is in consonance with the Christian scheme. But we are not to seek simplicity of brain for the Church's ministers, supposing that weakness of intellect is the style of earthen vessel which is to be contrasted with the heavenly treasure. That contrast is sufficiently maintained when the stoutest intellect is compared with the truth divine of the Gospel. We need not force a contrast by seeking a lower grade of mind.

In describing the character of mind that a preacher should have, we might be contented with the general remark that a strong, well-rounded development of intelligence was necessary, that he should be above the ordinary level of men in his grasp of truth and powers of analysis, that he should be ready to meet the wants and the oppositions of the many with whom he must come into contact, and so should prove himself a leader

of the people. But as these general expressions might be variously interpreted by different hearers, a more careful and minute enumeration of the preacher's intellectual characteristics may be allowed. Let me then mention—

1. *Acuteness of perception.* This is the ready and sharp use of the mental eye. It involves a rapid glancing at all the objects within range of the vision. It looks at the one main object of research chiefly, but also notes its relation to every other object. It is the characteristic of a watchman whose eye sweeps the whole horizon, and takes in every tree, bush, and rock. The preacher who has his topic to unfold, or his Scripture to expound, must *know* his subject, and he can not be said to know his subject till he has looked at it in every possible light, and noted its connections with all other truth. It is very easy for an essayist to nurse his theme out of all proportion to its related subjects. He has applied his magnifying-glass, and all that comes within its field is out of harmony with that which is beyond. If this be done as part of a process which takes up successive portions of truth in detail, it is all very well, and the mind will readily adapt itself to the consecutive examinations. But if, as is too often the case, the glass is always kept on one spot, the truth is not presented, but obscured. The great is lost in the little. The whole is sacrificed for a part, and a part-truth is frequently a

falsehood. Some men are always ready to treat of any subject on which they have crammed, and such speakers are wont to be very decided and dogmatic. They feel quite confident in their newly-acquired knowledge, and announce it as if it had been born with them, when a score of modifying truths, well-known to the experience of others, have never crossed their brain. The so-called "self-made man" is generally of this sort, of whom some wag has said that one good thing you can affirm of him, and that is, that he worships his Creator. The self-made man, having had little learning and less training, mistakes a novelty for a profound truth, and builds a philosophy on his discovery, when to more educated minds his novelty is an exploded theory or a misapprehended fact. He vaunts himself before the community and has, unfortunately, power to lead other simpletons astray, the great public being remarkably incompetent to judge of the merits of their teachers.

Now, when such a man occupies the pulpit and becomes the accredited preacher of a Christian church, his capacity for doing harm is immense. He speaks with the authority of the Church and with the tacit support of his brother ministers, who are afraid to correct him, lest they encounter the opposing tide of popularity, and receive the opprobrious title of "heresy-hunters."

The crude theology which is so often given to the

people by their preachers is not so much the result of a false logic or a perverse heart as of sheer ignorance. The great themes of discourse have never been thoroughly pondered. There has been no triangulation of the field of thought, no observations from surrounding heights, no corrections of measure and direction by the necessary modifying calculations.

The lack to which we now refer is not so much of knowledge as of *adjusted* knowledge, the ἐπίγνωσις so often mentioned, and so hard to translate, in the New Testament. The lack may be owing to natural deficiency, but is as likely to be the result of a slovenly habit of mind, confirmed through want of systematic training.

A preacher with this defect is apt to take a text without any regard to its context, or the conditions under which it was written, and will use it as a motto to his preconceived notions. He is readily deceived by a word. He regards hell as hell, whether it be γέεννα or ἅδης. He never discriminates between the Holy Spirit and the human spirit, between salvation in its sense of rescue from sin and death, and salvation in its sense of completed redemption. Wherever he sees the word "soul" he has only one idea regarding it. Everywhere his want of critical acumen confounds things that differ, and by his clumsiness he often, instead of implanting truth, sows the seeds of doubt in the minds of discriminating hearers.

We hold that the preacher is the interpreter of God's Word, that he has the divine teaching first to gather and then to distribute, and that he has no other source of instruction than the revelation God has made by prophets and apostles, in using which he has the guidance of the Holy Spirit through the ordinary faculties of his mind. All other knowledge that he may possess is of avail to him as preacher only as it is subservient to the illustration of the divine revelation. In this we take direct issue with those who would make the preacher the general instructor of his people in philosophy, who could as well take his text from the Vendidad or the works of Confucius or the dialogues of Plato as from the Bible. If the preacher is to hold this relation to his people, for Christianity is substituted culture and for the Church civilization. It is not what man can develop out of himself, it is not what science and philosophy can teach, but it is what God has revealed, over and above all that man could otherwise know, with which the preacher has to deal. The Bible, therefore, is his one treasury from which he is ever to draw.

And here let me withdraw a few moments from the direct thread of my argument to speak of that Bible, out of which all Christianity has issued, and on which all Christianity rests. The Bible is the Old Testament, whose perfect truth and complete inspiration is attested by our Lord himself and His apostles, and

the New Testament, for whose equal truth and inspiration the Saviour promised the Holy Spirit, as the Helper, who should teach His apostles all things and bring all things to their remembrance, the Spirit of truth, who should especially testify of Christ.

With regard to the Old Testament, if there had been any falsehood or error in it, we may be sure that our Saviour would have pointed it out, as He did point out the errors of the *traditions*, and in accordance with that principle enunciated by our Lord when He said to His disciples regarding another important subject, "If it were not so, I would have told you." If the Jewish priesthood had been a late invention of the royal period, with a post-exilian appendix, if the Psalms had been mere hap-hazard poetry of excited and unreasonable (not to say wicked) minds, if the ancient story of the historical books had been a clumsy concatenation of local and tribal myths, if the prophets had written their predictions after the events, how could He, whose name was Truth, have constantly and emphatically held up this book as the infallible guide of man, putting its evidence before that of any miracle, without ever suggesting any exception to be taken against the holy and revered volume? The modern attacks upon the Old Testament are but masked attacks upon our Lord himself. By destroying the genuineness, authenticity, and inspiration of the Old Testament, they both

make Jesus a liar and cut off from Him all the Messianic testimonies. They thus gain their end, which is to eliminate all that is supernatural from religion, and annul all the distinctive features of Christianity. The great inner facts of sacrifice and atonement, out of which only can grow the true Christian life, are annihilated, and Christ is left as simply a good man giving some excellent advice along with some narrow Jewish errors.

It is for the Christian to stand with his Saviour by the sacred oracles, and to recognize in the first lispings of the new criticism the Judas assault upon the Son of God.

With regard to the New Testament, the inner evidence, as well as the testimony of the Church, far outweighs all that the ingenious trifling of great minds has brought to bear against its divine character and its integral preservation. A mighty chasm separates it from the works of the Ante-Nicene fathers who chronologically followed immediately. The New Testament stands out as a mount of God, with nothing like it on either side in the centuries immediately preceding or the centuries succeeding. It fits in at every jut and indenture with the Old Testament, and yet in no mechanical and artificial way. It is the adaptedness of a perfect growth. Now it is the Old and New Testaments, this Bible of God, which is to be the material for the preacher's use. And because

it *is* God's, and *no other* book is God's, nor are man's excogitations God's, the preacher is not to allow any human authority to mingle itself with the divine, as such human authority is found in philosophy or poetry or the inferences of science.

The acuteness or penetration which should be characteristic of a Christian preacher is, therefore, primarily to be exercised with regard to the Word of God. It is not that he should be familiar with that word, but that, being familiar with it, he should have a discerning eye to understand its correlated teachings. He should be able at once to measure figure, parable, prophecy, history, precept, as in turn they come before his view, to bring into right relation the chronological and circumstantial conditions of the different parts, to weigh the language (which has a varying standard) according to the stand-point of the speaker or writer, and yet to recognize in all the immanent power of the Spirit of God.

Divine truth lies in the Scriptures as gold in a mine. It has to be sought with care. He who takes but the superficial meaning may get a nugget or may get a grasp of ore only. The searching of the Scriptures implies careful and studious handling. Even the illiterate must ponder and meditate upon the Word. Much more must he, who is to feed the church as pastor, be a thorough explorer of the broad field, that he may gather for the flock what

God has sown over so wide a surface. Whatever the metaphor we use, whether it be that of a mine or a large land of nourishing growth, persevering energy in research is the duty of him who would spread divine things before the human mind and heart. He is like a Joseph placed over a great empire, and needs a clear eye, a thorough system, a harmonizing power to supply the granaries whence the people draw their life.

That the preacher should be acquainted with the Greek and Hebrew languages "goes without saying." In those languages God saw fit to give His truth to man, and to those languages we must go for all authoritative decisions of disputed questions. No translation can exactly represent the original. All translations are sufficiently true to lead the soul to Christ, and to nourish it in the new life, but we need more than this. There is an edifying of the soul both quantitatively and qualitatively, which is proportioned to its faithful search into the mind of God. This is only done by Biblical exploration. Nice distinctions, minute connections, intricate sequences, all having direct spiritual application, are to be discovered by this exploration, and a knowledge of the Greek and Hebrew is an absolute necessity to this, either for the individual Christian or his proxy, the preacher. The blunders of a ministry uninstructed in the Word of God, are not only ludicrous, but

harmful to the Church. A Church that does not grow symmetrically by the Word of God, will grow deformedly by false teaching. The preacher can be preserved from blunders only by a personal examination of the divine record, and the examination must be that of a sacred scientist. No natural science demands more careful and acute analysis and a more thorough and extensive induction. It is only by this scientific use of the Word of God that the Church is to be preserved from the errors of narrow-minded, prejudiced, or fanatical leaders.

But while the acuteness of perception of the preacher is to be exercised chiefly upon the written revelation of God, it is not to end there. Every subject of importance to the Christian life is undoubtedly presented in the Bible, but these subjects have analogues in the social and political life of men, by which they may be illustrated. A preacher should have his eye traversing the course of history and the great facts of human society, so as to illustrate and confirm his expositions of the Word. He should be quick to discern the various institutions of man, and to trace the actions of human nature in their manifold forms. By such a panoramic view of life he has ready not only the illustrations of Scripture teaching, but also its proper adaptations. He sees where rightly to apply the truth that he has gathered from the Word. He knows what portion of truth is specially appropri-

ate for any special occasion, and will not deal in barren generalities or irrelevant discourse. Furthermore, this acuteness of the preacher will readily detect the fallacies of infidelity, whether in the premises of philosophical statement or in the conclusions from scientific induction, and be able, without any supposed need of mastering the details of any special science, to render its attacks innocuous.

We have now, in this one trait of mind, described a man of no ordinary style, the man of acute vision over a broad field, able to select and combine his material for the most effective use. Most men are narrow-minded. They think in a groove. Their opinions are prejudices. If such men are ministers, they seek a text to support their views, not to enlighten their minds. We have attempted to describe a man of totally different stamp, one who searches for truth and then delivers it to his people; one who is a constant and indefatigable explorer in the realm of revelation, ever continuing and never finishing his discoveries; not changing and abandoning the old, but ever adding the new to the old, knowing that truth is limitless. We have also described a man who finds his treasure-house of instruction in the Bible as the Book of God. In this regard he differs from those who give merely moral or sentimental lectures on current events; who discuss economical or political questions; who pronounce eulogies on deceased or living states-

men; or who rhetorically elaborate picturesque themes. All these performances are good in their place. They are both entertaining and useful. They help society and tend to refinement. But they are totally apart from the distinctive work of the Gospel preacher. The wonderful revelation of God's grace in Christ is neither so limited nor so light as to need a supplement of secular topics and human philosophy in order that the preacher may eke out his functional duties from his pulpit. On the contrary, the field of revealed truth is so vast, and its importance so surpassing, that a thousand lifetimes could not exhaust its varied presentation. And, moreover, there is no other truth that satisfies the cravings of the soul. Other truth may interest, amuse, refine, educate, but this Bible truth alone supplies the needy heart and brings strength to the weary spirit. It is God's own living touch to the soul. We are led to emphasize this dependence of the preacher upon the Word of God, because the pulpit is in danger of losing this its vital principle under the strong pressure of the worldly elements of society that have penetrated the Church. A congregation is too often guided by its young and worldly members; and at their demand a young and popular preacher is sought rather than an experienced pastor, mighty in the Scriptures. The outward adornments of the orator are counted at the highest value, and clever satire, like that of the Mid-

dle and New Comedy of the Greeks, elicits the applause of the pews. People flock to the church where so attractive a rhetorician or actor preaches, and retire from the service with sentiments and conversation akin to those with which one leaves a concert or a play. Other churches now seek to equal this so-called success. Young ministers see that large salaries are offered to performers, rather than to preachers, and begin to train themselves to be performers also. The Church and ministry thus reduce themselves to the level of the stage, and form a close association with the irreligious press, which now begins to be the counselor and guide of the Church of Christ.

The whole of this lamentable degradation of the pulpit begins with departure from the Word of God—a transmutation of the preacher from the proclaimer of the Divine Oracles to the caterer to public taste. When this cardinal error is committed, there is no limit to the folly and sin that may ensue. And when the degradation is begun by departure from the Word of God, Satan prepares an easy, down-hill road through the love of approbation and pecuniary reward. This is an age when attacks upon the inspiration of God's Word are multiplied, and it becomes the Church to be watchful against the first breaches in its walls. We should have and use a Pauline spirit to cut off at once any one who would prostitute the pulpit to low and carnal ends, and who would thus practically adopt the

enemy's slights upon God's Word. It is a false liberality that would admit the foes of truth into our citadel, and so give up all that is distinctive and divine in our faith. If men wish to make light of God's Scriptures and to exalt "modern thought" as against them, let them do it outside of the Church, where such work has its appropriate place; but never let the Church, through its official courts and authorities, consent to foster a belittling of that written Word, on the full inspiration of which depends the Church's purity and power, if not its very existence.

2. The next characteristic of a preacher that we would specially mark is a *sound judgment*. His acute, penetrating, far-reaching mind, occupied principally with the Word, but nevertheless accustomed to a panoramic view of men and things, must suit its communications to the characters and necessities of the occasion. The preacher meets sorrows and joys, adversity and prosperity in the community to which he ministers. He finds prejudice at work, arising from envy or an unwise zeal. He has before him wealth, that blinds the moral sense and covers irregularities of conduct, or the pride of learning that sees error in definitions rather than in life, or frivolity that would laugh away the power of the truth, or religious ardor that uses questionable methods of operation, or apathy that is most moral and self-satisfied. Before these various forms of mind he is

to present the same Gospel in its varied application. Unchanging in his doctrine, he is, nevertheless, to assume the apostolic position of being all things to all men. For this, he must enter into *their* situation, as well as understand his own. He must sympathize with them in their temptations, that he may rightly choose his argument and counsel. The examples, the precepts, the promises, the threatenings of the Word are adapted to every form of human experience, and the wise master of assemblies fastens his nails in the right places. Tracts on dancing are not to be given to cripples. A process of selection should precede every ministration of the Word. Nor should the preacher content himself with generalities, as sufficiently appropriate for all at all times. The Bible is particular as well as general. It says, "Thou art the man." Moreover, souls are waiting to be specially instructed. They are seeking for light on a critical portion of their path, and by them it should be said, "A word spoken in due season, how good is it!"

In order to accomplish the end here designated, the preacher must have a healthy judgment. Out of an abundant knowledge he must, with his quick penetration, compare, select, and combine for the occasion with an impartial mind. A hobby is utterly destructive of the preacher's power for good. It is soon detected as a hobby, and so reveals a biased, one-

sided mind unfit to be the guide and teacher of others. The very truth, if truth it be, that is so dwelt on to the exclusion of all else, is made distasteful to the hearer, and thus the very opposite effect is produced from that intended by the preacher. The preacher who is a hobby-rider is on the same level as the physician who prescribes one medicine for all diseases. He soon earns the reputation of a quack, and is regarded only by eccentric and weak minds. The good physician discriminates between diseases, and from his abundant pharmacopœia prescribes according to the symptoms, while the quack, quite settled in his *a priori* opinion that his remedy is a panacea, cares not to examine the patient or to form any diagnosis.

It is true that there are some fundamental doctrines that lie at the basis of all Christian faith and life, and these can not be too strongly insisted on; but it may be as truly said, that if even these are perpetually presented without the varied efflorescence of doctrine that belong to them, the result is a deadening rather than a quickening of the thought and feeling. The endless variety of the Bible should preserve a preacher from such an error, and yet it is said that there are preachers who can not find sufficient subjects of discourse in the Bible, and who by reason of this famine in the Holy Land go down into the political or social Egypt to find themes.

The preacher's work from the pulpit ought to be a synthesis and enforcing of his work in the homes of his people. If he be a pastor (and not an evangelist) the experiences with which he meets from house to house will fill him to running over with material for counsel and instruction from the Scriptures. Every text will have a new force and give him a new inspiration. A preacher who does not visit his people, not only draws a bow at a venture when he preaches, but also suffers from a destitution of scriptural and spiritual ideas, which tempts him to a literary miscellany; or, if he have not literary originality, suggests to him the use of the sermons of others, as equally good for his congregation with any of his own, which is probably the case, though it does not mend the evil of the matter. What a congregation needs is not merely good thoughts, but good thoughts welling up fresh from a living soul—not merely Bible truths, but Bible truths held forth by a warm and earnest experience; and, therefore, a fresh and warm sermon spoken from a good man's heart, though it be inferior in style and argument, is far more adapted to the edification of an audience than the most finished and perfect discourse of another who may be a master in sermonizing. Why do we have sermons at all? Why is there any preaching? Why are we not satisfied with the reading of God's Word? Is it not because we need a personal contact of soul with soul,

which the Word by itself can not furnish? So that (with reverence be it said) even the Sermon on the Mount can not take the place of human discourse in the ministrations of a preacher in the Church of Christ. It is this fact and principle which makes the use of others' sermons an evil in the pulpit, apart from the practical falsehood of the action where the preacher does not announce his indebtedness.

In order, then, that a preacher may be able to exercise a wise judgment in preparing for his people, he must know them personally and well, and so be guided in selection of Scripture and in course of thought. The sense, on the part of the people, of the preacher's sympathy will be a powerful agent of impression and conviction, and will be apt to prevent their occupation of the critic's unbecoming position.

This sound judgment, for which we are now contending, is the same as that which we call *tact*, if we only ally it with a severe conscientiousness and high religious duty. Men of tact are not plenty. Whether it be laziness or a native and irremediable defect, a very large number of our fellow-men are clumsy in their attempted adaptations. They may be men of very acute and analytic thought, prodigies of learning and quick in the detection of error in any particular field of research, and yet when they have to deal with *men*, and are called upon to use their gifts for some objective good, they are stupid and bungling.

Now, a preacher has conspicuously to deal with men. His daily work is with men, and with men of all sorts. He should understand human nature in all its Protean phases. It should be a second nature for him to adapt himself to every one in the fitting way.

Now, in this important qualification ministers are proverbially deficient. The defect may be, and doubtless *is*, exaggerated by malevolence, but that there is solid ground for criticism can not be denied. One reason, and perhaps the main reason, for this ministerial verdancy (if I may use such a word), is the ordinary style of our Seminary training. It is a cloister life. The student is secluded, cut off from the busy haunts of men, and often even from the smaller circles of social life; and while he is storing his mind with knowledge that can be derived from books, he is gaining no knowledge whatever of the practical life of men with which he will have to deal; but, on the contrary, he is forming habits that will render it the more difficult (sometimes even to impossibility) for him ever to become practically acquainted with actual life.

The ordinary minister comes out of the Seminary an imbecile. He may be a good scholar, an able reasoner, a devoted servant of God, but his place is still in the Seminary, not in the seething cauldron of the world. He is utterly dazed by the great realities around him. He has not had an atom of prepa-

ration for this. He shows such a weakness in meeting the dashing emergencies of life that the world loses respect for him. How many ministers will tell you that they spent the first ten years of their ministry in trying to overcome this awkwardness. There are some, however, who continue to live this green and ineffective life to the end, and the only pleasant feature in the matter is that they are happily unconscious of their own defect. It is a good sign for the future, that some of our seminaries are seeing the importance of throwing the young men into active service, while engaged in their studies, and of systematizing visitation, exhortation, and philanthropic supply as parts of the Seminary course. This will do much toward removing the present reproach. I sometimes think that it would be well for a student not to enter the Seminary till he is thirty years old, having during the preceding years become acquainted with the various styles and modes of men. He would then begin his Seminary course with a clear and accurate idea of its aim, and when he should leave, he would know how to use all his powers with skill and exactness.

It is because young men are so ill-adapted to the *true* work of the preacher that they are tempted to substitute a *false* work—a mere capture of itching ears, and so lay themselves out on eloquence, or poetry, or eccentricity, as passports to popular favor.

There is no surer way to make the ministry a trade than to send forth ministers destitute of sound judgment or *tact*. They are led not to look to the wants of the people, but to the mere perfunctory performance of public duties, which they may strive to make attractive as possible on trade account. Even where the want of tact is counterbalanced by a sincere piety and so checked from seeking secular ends, there can be little or no edification, for edification implies a skilled and judicious workman laying his courses by square and plummet with all fitness and exactness. The hap-hazard tumbler-together of material may heap up, but scarcely edify.

The preacher who lacks sound judgment can not gauge the amount of secular material that is necessary for the illustration or application of his Scripture, but will either, by using too little, make a bald, abstract discourse without any adhering qualities, or will, by using too much, wander away from his divine message and become a mere secular orator.

We can not sweepingly say that politics (for example) are not to be brought into the pulpit. Such wholesale assertions on one side lead to equally wholesale assertions on the other. The truth lies between the two, that politics or any other secular subject has a full right to enter the pulpit, whenever it can be made strictly subservient to the Bible truth discussed or expounded. A preacher may illustrate

his subject by a figure drawn from the planting of seeds and their watering, but a discourse on kitchen gardening would be wholly unbecoming, however useful and entertaining it might be made. A preacher may apply some important Bible principle to our use of money in business life, but a treatise on tariffs or any other question of finance or political economy is not a sermon. A sound judgment will enable the preacher rightly to mingle the secular and biblical elements of his discourse, keeping ever in mind that he stands before the people, not to give forth his own philosophy, but to communicate the revealed Word of God.

3. The acuteness of perception and the sound judgment, which we have now insisted upon as necessary for the Christian preacher, almost implies industrial mental habits. And yet, in strict analysis, this persistent *Industry* forms a separate item in the qualifications we have to enumerate. If Hippocrates could say, "Art is long and Life is short" in the introduction to his work as an encouragement to energetic action in scientific study, we may use the same style of argument, *mutatis mutandis*, for an incentive to the Christian preacher in his high office of expounding the will of God. Revelation is very long and very broad and very deep, and Life is very short. There is no time to waste. The man who does not see Revelation and Human Life in this proportionate

relation is unfit to be a minister of Jesus Christ. The man who thinks the circle of biblical knowledge is soon run is too ignorant to lead others. The *soterial* pith of the Gospel is simple and soon exhibited. It is all contained in one sentence: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The great saving truth may flash upon the needy soul and give it new life. Blessed be God there is life in a look at the Crucified. But the *oecodomic* complement of the Gospel has no such narrow bounds. It swells out to a limitless extent. As the capacity for growth develops in the renewed heart, the materials for growth are presented in God's revelation, the Christ-stature being the only proper aim of the Christian. We do not know the *rationale* of growth in the higher world, we can not tell the character of the change in knowledge that will be ours on entering the life beyond the body, but we may gather from the teachings of the Word that, the moral *quality* being the same in all the glorified, the moral *quantity* will follow the proportions of attainment here. Nothing is clearer than the fact that this life is the basis of the final adjudication, and that, therefore, any slighting of this life as a mere moment of the eternity, with the notion that the great future must make all even, is contrary to the constant and consistent teaching of Scripture. This

life is the basis of the future life, not only in the distinctions between saint and sinner, but between saint and saint. The parables of the talents and of the pounds, as illustrating the principle "to him that hath shall be given," evidently as between this world and the world to come, are in harmony with many didactic statements of the Word to the same effect.

This being so, a building up of the soul here in the truth is in the highest sense a building for eternity.

No preacher can take this view of Christian edification without having impressed upon his mind the necessity of untiring industry on his part as, under God, an Edifier of the Church. As the Church is to grow through *his* growing, he can not be too diligent in adding to his faith knowledge. He has a troop behind him, and their march depends upon his.

He should never picture for himself a life of ease. He should never say, "How can I get most vacation and least work?" which is the appropriate question of a heartless hireling; but he should say from the depths of affection for his work, "How can I take the least vacation consistent with physical health?" The phrases "a comfortable living" and "a fat pastorate" are brought to the front all too often in the minds of Christian ministers, and ecclesiastical sinecures are a travesty of holy things. Does a Humboldt or a Le Verrier in his scientific course seek to gain long vacations, and shall Christ's preachers show

less enthusiasm for their heavenly science than these explorers of physical nature?

The eager use of as much time as he can get for his holy work should mark the Christian preacher, a work whose very variety will check the inroads of fatigue, and afford in itself the elements of the truest recreation. For a preacher to get the reputation of an idler is to prejudice the holy vocation through his apparent insincerity. He can not himself have a profound sense of the human need of the Gospel, or, on the other hand, of the mighty power of the Gospel, if he is listless in the use of his office or degrades it to a perfunctory ritual. Apart, too, from this view of the necessity of ministerial industry, is the argument of dignified example to men in all vocations that a preacher should exhibit. If he occupy the place in the regard of the community which his work and office bespeak for him, he will be naturally quoted as an example in all the moral characteristics of his life. An idle minister will promote idleness in his parish, and a busy minister will promote industry among his people.

But we are now looking at this quality of Industry rather from an intellectual than a moral stand-point. We are insisting that the preacher's *mind* should be ever busy, searching, comparing, judging, combining, formulating, illustrating in that truth which has revelation as its basis, and for its aim the sanctification of

mankind. Of course, this industry is to be the result of the highest enthusiasm for the work, the most thorough consecration to the Saviour himself; but of this we shall speak at another time. We have now only the quality itself to note, as one of the habits of mind, without which no man should ever enter the pulpit and be saluted as a guide in the Church of Christ.

Closely allied with industry should be *system*, that methodical use of the intellect by which the most ground can be covered, and the most satisfactory work achieved. It is the help-meet to Industry, giving to it a force and character, where otherwise there might be the ragged form of waste and failure. It is the scientific principle, which every true worker should recognize in his practice, and with which he may have the exquisite happiness of feeling his effective strength.

Without system he will repeat himself; will degenerate into rhapsody or commonplace; will present (as well as hold) confused notions; will sparkle rather than shine; will excite rather than warm.

A favorite fallacy with some is to trust to what they call genius, which is simply a practical defiance to the invariable laws of mind. The so-called "genius" is a master of some smart trick by which wonder is excited. He is a pulpit Paganini, playing on one string, and counting the approbation

of his audience as a proof of the classic excellence of his music. The "genius" never has to prepare his sermons. He inbreathes them from Nature during the week, and outbreathes them on Sunday without effort. He believes that industry and system were meant only for dull and heavy minds, and that mental superiority is shown by mental carelessness. The "genius" considers eccentricity to be power and a concourse to be success. He knows by natural absorption, where others have to study, and he scorns method as a bird would scorn a ladder.

We hold, with all due deference to these gifted men, that nothing is of much value that is not obtained by labor, that God has established the law of mental labor in man as against instinct in the brute creation, that hence knowledge is proportioned to industry, and that, outside of inspiration, an unstudied knowledge is both shallow and erroneous.

It is the laborious thinker who is rewarded with great discoveries of truth—truth that may have been often discovered by others, but is none the less a new discovery to each profound explorer. The gain of a grand truth from God's revelation in this way gives a new strength to the preacher in his whole work as the conductor or communicator of truth to others; for the interweavings and natural support of all truth regarding God's grace to man are so universal that light on one affects the whole circle. It is this fact which

makes a "system of theology" a most natural and rational product of Bible study, against which some love to inveigh with much talk of "bigotry" and "Procrustean beds."

Contradictions are no more possible in revelation than in nature, and to assert the contrary is merely to aim a covert blow at revelation itself. And if there are no contradictions in revelation, and all revelation has human sanctification as its object, a connected scheme of the whole becomes a necessity to its true understanding. A theology without a system contains in this its own condemnation. It is a house divided against itself, and can not stand. Our fathers in framing symbols, creeds, or confessions, were not departing from, but conforming to, the leadings of God as made known both in His Word and in the structure of the human mind.

The revolutionary spirit in the churches that indulges in flings at such systematic teaching is generally found connected with a withdrawal from the supernatural, and a desire to merge distinctive Christianity in natural religion. It is not so much an attack upon system, as it is upon system in revelation. The assailants admit system in science and in philosophy, nay, earnestly contend for this as a necessity, but revelation only must be unconnected and unconnectable. You will almost always find the sneer at creeds coupled with a great exaltation of humanity and confi-

dence in the native instincts of the race. So that I believe I am safe in saying that at the bottom of every assault upon systematic theology is a repugnance to the written Word of God.

The supernatural and the natural are alike addressed to man as a rational creature, and the processes of his mind toward each should be the same. There is a science of God's dealings with our fallen race, as there is a science of His dealings with our bodies, and a true theology will be subject to the same subjective methods as a true physiology.

It is because theology *is* a science of vast proportions, and because the preacher must be a theologian, that we lay down our proposition that a true preacher must be a man of severe and systematic mental industry.

GENERAL KNOWLEDGE.
ARGUMENTATIVE POWER.

LECTURE III.

My last lecture was devoted to a survey of the mental prerequisites of a Christian preacher, and in it I endeavored to show that he must be a man above his fellows in acuteness of the mental eye, in sound judgment or tact, and in a systematic industry. There are two further qualifications which I would add in this series; the first is, the possession of *General Knowledge.*

An unlearned or illiterate ministry is already excluded by our former positions, for no one possessing an acute and industrious mind could be unlearned or illiterate. We are not, therefore, arguing against an illiterate ministry under this head of general knowledge, but are demanding of an educated ministry that they maintain an interest in the general advance of human knowledge, so far as to appreciate statements and arguments in any of its branches, and to converse understandingly and effectively regarding any. In other words, we contend for a *college-bred* ministry as against those preachers who have dodged the college in their haste to enter the pulpit, and to whom indulgent councils or presbyteries have given a dispensation as regards general knowledge. We

do not say that there may not be positions of official usefulness in the Church for the under-educated, positions even of instruction and exhortation, but we hold that these should be in some way subordinate to the position of the authorized expounder of Scripture and its theology. The heads of authoritative statement should be the peers of the learned, but the mistakes and deficiencies of the inferior teachers may be allowed without serious loss.

The preacher will have little influence in inculcating religious truth, if he is known as a blunderer in the elements of science. Such men can only minister successfully in holy things to those who are as ignorant as themselves. It is the same with the preacher as with the Bible itself. If the Bible teaches false science and false philosophy, it can not be trusted for a right theology. The Satanism that is ever seeking to hold up the science of the Bible as primitive, and therefore barbarous, with the apologetic formula that the Bible is not given to teach us science, knows this well. It well knows that if the Bible is made to be a book of scientific blunders, it will no longer be a book of religious authority. Any doctrine of inspiration that is of positive value is utterly gone on such a hypothesis. It is here where infidelity is concentrating her forces and making her deadliest attack on the Church of Christ. The religious teacher who is ignorant of the great principles

of science or the facts of general knowledge in history, geography, and literature, will suffer this same collapse of authority. He can no more be a leader, and men will listen to him, not to receive his instructions, but to criticise his errors.

Without this general knowledge, he is, moreover, unable to illustrate truth pointedly and entertainingly. The metaphor, simile, and analogy which play so important a part in all public speaking to the general mind, should be drawn from a copious reservoir containing a large variety, and to this end the preacher should have his mind well informed in the various departments of knowledge which are represented in the members of his congregation, as well as in those which are unknown to them, and yet might furnish apt elucidations of important truth. The homely illustrations drawn from the trades and occupations of men, as well as the illustrations from the discoveries of physical science, are equally potent to arrest the attention and to secure the memory. The study of nature is a fruitful source of this power, and every preacher should be a close observer of animate and inanimate life. The greater the variety that is ready at the subject's call, the more interesting will be the presentation of the more recondite truth. Men are taught best, as children are, by object lessons, and if the object may not be actually seen, it can be described. A sermon of mere abstractions

may do for the trained thinker, but as the vast majority of men are not trained thinkers, it is most important to reduce the abstract as far as possible to the concrete.

When I speak of the preacher being a student of nature, I do not mean that he is to be the interpreter of nature to his people, or that he is to become a teacher of natural history, nor do I mean that he is to draw his subjects from nature; I mean that he is to confine his use of his naturalist's knowledge to the apt and easy illustration of truths, which, in the first instance, he takes directly and only from the Holy Scriptures. Poets may find sermons in stones and books in running brooks, but the preacher has a far higher and holier field in which to find his discourses. It is often said of this or that preacher that he gets his sermons from the fields and streams. Alas! for the people that are fed on such a diet! If the book of Nature were sufficient for man's wants, the book of Revelation would not have been written. If mountains and trees could enlighten dark souls with the rays of salvation, prophets and apostles were superfluous. Let us keep Chimborazo and the sycamore in their appropriate place. A religion that knows no sin and no Saviour may find all its nutritive aliment in physical nature; but a religion that ministers to minds and hearts diseased must have an articulate voice from God—must reveal and not suggest, must

convert and not gratify. The religion of Nature as found among men is a sentiment and not a force, a poetry and not a truth. It goes not as deep as sin, it reaches not as high as heaven. It occupies the æsthetic zone of feeling and experience, and leaves the soul where it found it, in the entanglements of moral evil.

The preacher is to beware of this anti-gospel, and to make his familiarity with Nature's manifold ways and wonders simply a servant and adjuvant to his expositions of the written Word. If he so use this varied knowledge, he will find remarkable analogies between the kingdoms of nature and grace, and will follow our Lord's own method of enforcing the highest truth by their use.

This general knowledge is by no means to be the searching and minute knowledge of the specialist. Life is too short for such exploits on the part of the preacher. One can take a bird's-eye view of a science, understand its main lines of investigation, note the extent of its discoveries, and be able to appreciate its importance and judge of its comparative value without being a scientist. So can one have a general view of comparative history and be able to follow any treatise that discusses any of its branches philosophically, while yet wholly unable to be a historian in the lecture-room. It is a possible and enviable power that collects the results of human thought and

investigation and stores it all in proper order in the mind for effective use; and this power is wholly apart from the scientist's close, consecutive, and microscopic analysis of his specialty. This general knowledge enables the possessor to be a correct and competent judge in the reasonings of scientific men, while he may be utterly ignorant of the merits of the discoveries themselves. The moment the scientist enters the syllogistic field, he is only on an equality with the unscientific thinker. In his investigations and classifications the unscientific thinker can not follow him, but the moment a result is proclaimed, it is common property, and the scientist has no special claim to its management in argument. This thought should keep all young students for the ministry from the false idea of mastering geology, astronomy, and physiology, in order to answer the objections to revelation from those sources. With all the laborious details of those sciences the controversy has nothing to do, but only with their accredited results, and these can be readily summed up and used by the theologian. I have known young men to waste their time and imperil their stability by going abroad to study science in Germany as preparatory to the work of the Gospel ministry. They turned from Nineveh to Tarshish, and brought up at last in the darkness of the whale's belly.

The general knowledge, for which we contend, is

to be obtained first and principally by a regular college education with the old curriculum of classics, mathematics, science, and philosophy; and, secondly, by a systematic course of judicious reading on the part of the preacher, by which he keeps fully abreast of the age. The daily newspaper is a necessary part of this training, not simply as furnishing the facts of the day, but also as showing the influence and impression of those facts.

The second qualification I have to add to those discussed in the previous lecture is *Argumentative Power*. A man may be acute and rapid in his thoughts, may be judicious in his adaptations, and may be rich in general knowledge, while yet he may be deficient in constructing a course of reasoning. He may arrive at his own conclusions by a species of intuition, or at least by a reasoning he can not himself remember or analyze, and be utterly incompetent to translate the method to others.

Now, a very large part of the preacher's work is argumentative. God in His Word reasons with man. His holy service is a reasonable service, and every man should be able to give a reason for the hope that is in him. Men are to be *convinced*, for it is the *truth* that makes men free from the bondage of sin and condemnation, and conviction is the result of argument. The heart can be impressed and the life changed only where the reason is convinced, and,

however ignorant a man may be of "Barbara Celarent," he is moved by syllogistic processes. A mere declamation or rhapsody carries no converting power with it, however it may excite or inflame the mind. There must be truth as the initiative of all true life, and all truth runs in rational forms. When we say the argumentative preacher is the convincing preacher, we are not advocating a dry skeleton argument for a sermon. Far from it. We have already endeavored to show that variety of illustration should mark every discourse. Not only should the joints be perfect, but the flesh and skin should exhibit the fullness and outlines of health and beauty. The argument will be the more cogent when thus adorned, and the adornment will be the more satisfying when beneath it is recognized the solid structure of a correct and complete argument. The preacher will thus often conceal his argument while making it, but, nevertheless, the argument is there, and the efficient force of the sermon, *ceteris paribus*, will be in proportion to the value of the argument.

A false argument only weakens a cause. It is supposed to be one of the chosen defenses of a position, and as the hearer perceives its weakness, he despises the position, as seen by him only through its false representative. Christianity has often had need to ask to be delivered from its friends. Shallow minds have undertaken to prop it up with ridiculous sup-

ports from false science and imperfect inductions, and have thus made the truth and themselves a laughing-stock. There are hackneyed fallacies that are found continually floating about, which preachers of small caliber use as their effective shot against the enemy's bulwarks, but which by their imbecility confirm the enemy in his position. They seem to have a charmed life. The demonstration of their weakness has no effect upon their use. These fallacies may be theological or more strictly philosophical, but in either case they injure the cause they are intended to subserve.

For example, when Christianity is proved to be the truth, because of its rapid progress against Paganism, the thoughtful hearer remembers that Mohammedanism spreads still more rapidly than Christianity, and is led to see in Mohammedanism greater evidence of truth than in Christianity. When it is taught that conscience is the voice of God in the man, and then the heathen conscience is found casting children into the Ganges, the truth suffers by the conflict of statement and fact. So, when Bible texts are used out of their meaning, the matter supported by the quotation is only imperilled, not promoted. How constantly we hear from ardent Temperance orators, preachers of the Gospel, the offensive "touch not, taste not, handle not," branded by the apostle as a motto of a false religion, repeated as a divine command to abstain from wine!

A careful arguer will allow himself no false advantage, well knowing that such an advantage is no advantage to the truth. He will give his adversary all the benefit his position can justly claim, so that he may feel that truth and not cunning is dealing with him, and that his retreat and defeat are not to be reversed. One who thus conducts an argument, however earnest he may be, is not led into harshness of expression or roughness of temper, but is calm in the consciousness of his strength. I speak of "adversary," because the unconverted man is naturally an adversary of the Gospel, and brings a captious and critical mind to the hearing. Moreover, all exhortation implies a possible existence in the minds of those exhorted, which is to be overcome by the argumentative force of the exhortation. But the fact that the hearer is to be regarded as an adversary, does not imply that any hostile element exists in the relation of preacher to people, or that any offensive expressions are warrantable in the discourse. Scolding, denunciation, sneer, and satire are always inappropriate in him who should be endeavoring to draw people to Christ, and, for this end, to draw people to himself. Prophets and apostles may, as inspired guides, use a severity of tone and expression which is utterly unbecoming the uninspired Christian minister. There have been preachers who have usurped these prerogatives of the prophets and have used the pulpit as a forge for

thunder-bolts, but the lack of authority has been so apparent to any but the most ignorant and superstitious, that the thunder-bolt has generally proved a boomerang, and knocked over its projector.

We here rest our description of the mental qualifications of the preacher. Let us recapitulate. We have asserted that in the make and make-up of his mind, he must be acute and ready, of quick and broad discernment regarding Scripture truth and its connections; that he must have a sound judgment in order rightly and seasonably to apply the truth; that he must have regular and industrious habits proportioned to the great extent and importance of the truth he serves; that he should acquaint himself with the general outlines of human knowledge; and, finally, should wield an argument with precision and power.

In thus describing the mind of a preacher, I am fully aware I am setting up a high standard. The standard ought to be high. Well might angels envy the office of the Christian preacher, and so exalted a station demands no ordinary mind. But while insisting on so full an intellectual character, I would not hold it up as a check to the holy aspirations of the young. It is true that some of the characteristics enumerated must be congenital. Men are born unfit to be ministers. No degree of training, no amount of piety could adapt them to the work. But some of these characteristics, on the contrary, are cultiva-

ble. A clear view of what is necessary, and a godly determination to make the due preparation, will accomplish the end. I would earnestly urge strong and broad-minded men to enter the ministry. The Church needs them, the world needs them, and, I believe, Christ calls them. We have not too many ministers. They should be multiplied a hundredfold. We have too many *unfit* ministers; too many who do not possess the qualities that have been discussed; too many who are mere foragers for a sustenance, or creatures of circumstance; too many professional flats who weary the Church and disgust the world; too many in the pulpit who were intended for sextons. Because many of these either abuse the office or are seen drifting aimlessly on the surface of society, the notion has gained currency that there was a surfeit of ministers in the Church, and a style of reasoning has been used regarding the ministry and its numbers, which only befits the matter of trades and professions that have money as their end, but which has no place in the question of the means of growth of the Church of Christ. The Church can never have too many ministers. Would God that all the Lord's people were prophets! It is not a question of dollars, but of spiritual need; and until the millennial day at least, there can not be too many set apart to convert the heathen and edify the Church.

But while thus regarding the ranks of the ministry as never too full, I believe it is a sad mistake to suppose you can make a minister out of any pious material. The office requires men of the highest ability. The building of God's spiritual tabernacle must be intrusted not to any who offer, but to the Bezaleels and Aholiabs, who have been prepared by God with natural gifts adapted to the holy and delicate work. Parents, friends, teachers, the Church, the college, the seminary can judge regarding this, even when the young man can not, and, perhaps, often these counselors will be able to encourage the student where his own diffidence would dissuade him.

I well know that many will assert that I am laying too great stress on the intellectual culture of the preacher, but when I remember he is to be διδακτικὸς, and that in the highest of sciences; and when I remember that even for a lower position in Church office men were (by apostolic command) to be chosen, who were not only full of the Holy Ghost, but also of wisdom, I can not believe in an under-educated ministry. We may have subordinate workers under ministerial guidance—the more the better; but those who are to be the supreme directors of religious instruction and the recognized interpreters and illustrators of revealed truth, must be such as to command the confidence of the Church and of the world, not only in their moral integrity, but in their wisdom and knowledge.

And this is what we mean by a learned ministry. We are not restricting the privilege and duty of calling men to repentance and to Christ to a few. This prerogative belongs to every believer. With his own rescue from Satan came the commission: "Go and tell thy friends how great things the Lord hath done for thee, and hath had compassion upon thee." Every believer has the right, and upon him rests the charge to do all he can to spread the saving knowledge of his Lord. But this consideration is wholly different from the question of the ministry, which latter involves an official relation to the Church and a representative relation to the world. Those divisions of the Church which have not practically noted this distinction, have often degraded the Gospel and presented it in a false light before men. Its dignity and truth have been alike sacrificed, and converts have multiplied only at the cost of Christianity itself.

As I have already said, the fishermen of Galilee became learned men before they were sent forth on their life ministry. They were already men of superior minds when they were selected by the Master. The apostle Paul, who serves as an example of what a Christian preacher, not of the Saviour's own personal training, should be, was a man of large powers and extensive erudition. In vain do we search the New Testament to find a preacher of mediocre talents, and the earliest uninspired history of the Church affords the same difficulty. The introduction of a dull-

minded or semi-educated ministry into the Church, is one of the many departures from the primitive system which have deformed and crippled its development, and against which it becomes us to contend resolutely. We can not follow too closely the pattern shown us in the mount of apostolic administration, preserving both the strictness and simplicity of the ancient method; for the simplicity of the early Church is by no means to be confounded with looseness, carelessness, or disorder, as is the thought of many who advocate laxity in doctrine and discipline. The accredited founders of the Church did not, under the guidance of the Spirit, act carelessly or clumsily. The epistles are not hasty letters thrown off without exact thought, and with vague purpose, but with all their ease of style and epistolary variety of subject (for even the Epistle to the Romans can not rightly be called a treatise), they carry a divine weight in every sentence, and are not to be judged by human standards. When the Church was built on apostles and prophets, it was built on a God-selected foundation, made perfect by the Master-builder. If any flaw or blemish were to be found in the apostolic writings, so far the foundation of the Church would be defective. We can not too pointedly condemn the notion that the Church contains in itself the power to develop principles. It is the Roman Catholic idea, which allows in its application the widest

departure from Scripture doctrine and practice. The Church may develop in size, in purity, in power, in grace, but never in the principles of its life and government. These come only from revelation, and no new revelation has been given the Church since apostolic day. We hear much of development of doctrine. It is a phrase of doubtful propriety. If it mean that doctrine can subjectively be developed in our understanding of the revealed truth, as, doubtless, is the meaning with many that use it, we can not find fault with it. But if it mean that new doctrine is objectively developed out of the old or out of the Church's infallibility, then we take issue with the statement, and insist on the Revealed Word of God in the Old and New Testaments as the *only* rule of faith for all time. The great principles of truth for belief and action were given completely when the Church was founded, and we have no warrant for adding from our own invention the conceits of the nineteenth century. We have eighteen centuries of mistakes, born thus in departing from the principles of the Written Word, to warn us. What was monasticism, with its long entail of curses, but a revolt against the Scripture teaching of a Social Church? What was the ungodly episode of the Crusades, but the adoption of the new principle of the sword for the propagation of Christianity? What was the establishment of the Papacy itself, but the supplementing

by human wisdom of the Divine Word; the realized thought that man could improve on the divine model, and form a stronger and purer Church after the pattern of civil monarchies?

The departure at first does not startle, because it is begun in godly desire for the Church's growth and the world's salvation, or, at least, for the purity of the individual Christian; but with time the new direction leads farther and farther from the original order, until at length a false principle is hopelessly fastened upon the Church as a part of its very life, and a revolution is necessary to restore things to primitive truth. There is not a denomination of Christians now existing that is not open to this charge of inventing methods that involve new and false principles in the Church's life; and it would be a wholesome and interesting exercise to review them all, and mark the points in which the New Testament has been slighted, disobeyed, or deemed insufficient by the guides of thought and action in the Church of Christ. But such a discussion is foreign to our present task.

We are led to notice the subject from the one point of departure from the New Testament order which legitimately comes before us, the departure from the rule of a strong-minded and thoroughly cultured ministry, which has been defended on the ground of the necessities of the Church and the world. This wrong action has produced its abundant evils, as all unscript-

ural or anti-scriptural conduct in the Church must do harm. False doctrine and corrupt morals have often had their rise in the mistaken zeal of godly men, who have sought a new and better plan than Scripture gave them of advancing the truth. And when conservative men have lifted up a warning voice against such new departures, their faithfulness has been greeted with derision, and often with the impugning of their motive and denunciation of their spiritual coldness and worldliness. Many, conscious of the error, have feared such an opposition from active and prominent minds in the Church and from a public opinion which such minds guided, and have, therefore, rushed into the new idea with the multitude, salving their conscience with, "Oh, it's a little matter!" and thus establishing a false principle to work its evil in the Church for generations. That which greatly helps such false movements in the Church is the support of the better elements of the world. The evil principles adopted are generally such as are in use in the world's affairs, and the Church unconsciously leans upon the worldly judgment which it hears expressed on all sides. It is so easy to leave the divine oracles for human wisdom. It is, perhaps, easier in this day than ever before, when the world has put on a friendly and sociable air toward the Church, and its newspapers act the part of patrons and critics of the Church's life.

It is very natural to yield to this alliance on the score of liberality and humanity, and yet this yielding is the poisoning of the sources of the Church's strength. Instead of the Church being guided in its conduct by the Word of God and its ministers, a crowd of godless Bohemians break into its sacred inclosure, and not only defile everything with their pens, but influence votes and decisions, which should be made only in the fear of the Lord, and in a prayerful and unworldly spirit. The Church's position toward the world should not be different from what it was in Christ's day. The world hated Him, and He assured His disciples that the world would hate them. The Church that is loved by the world has lost Christ. The love of the world by the Church (on the other hand) should be only the love of compassion and godly desire for its redemption. Where it is the love of complacency, then, again, we have a Christless, Godless Church. He that loveth the world, the love of the Father is not in him.

Now we can not deny that the Church's present danger lies in this tendency to make up all differences with the world, to kiss and make friends. By this *mêsalliance* distinctive Christianity is in danger of becoming merged in a species of naturalism, and all that is supernatural and divinely authoritative is to give way to schemes and systems of human wisdom. Again and again we assert that there is no remedy

for this fearful evil but a faithful, humble, persistent, and exclusive return to the Inspired Word; the honoring of which will exalt and purify and advance the Church, which will appear before the world only as its instructor and guide, and never as its companion and partner.

It is in conformity to that Inspired Word that we dwell on the necessity of a strong-minded and educated ministry, mighty in the Scriptures, as a safeguard against many of the poisonous errors that, both in doctrine and practice, are now conspicuous, and which even strong minds that are weak in the Scriptures, are too ready to propagate with an ignorance that is concealed from the multitude.

There is always present in the Church a tendency to rely on impulses from within, rather than guidance from without. The uncertain and blind emotion is preferred to the Word of God. Schemes and methods are adopted that are reeking with carnality, and these are called spiritual, because they are said to be the action of the Holy Spirit within us, and yet these spiritual activities are in the teeth of Holy Scripture. I heard a preacher warn his brethren against resisting the Holy Ghost by preventing women from becoming preachers. He thought that his impulse was better than the Bible, and that, while resisting the Bible was perfectly proper, resisting his impulse was resisting the Holy Ghost.

The wild onslaught upon the liquor-saloons by the Ohio women, with a travesty of prayer as its accompaniment, was the outshooting of an impulse, that had many good elements in it, but was in its overt action clean contrary to the teachings of the Word of God. Fanaticism is ignorance assuming a divine authority, and that Ohio movement was fanaticism, and only injured the cause of true religion. The Church's history is full to overflowing of this use of blind impulses as guides, to the neglect, and even contempt, of the Holy Scriptures.

The only safeguard against this is an educated ministry; a ministry thoroughly grounded in all the elements of revealed truth; a ministry that knows how to correct and control mere passion and emotion by the higher authority of the Divine truth; a ministry that brings every proposed scheme to the certain touchstone of the Word; a ministry that recognizes the fact that the Spirit speaks to the Churches, not through the states or feelings of nervous and excitable people, but through the written oracles, without which common standard there could be no order whatever in the Church of God. That God has left His Church in Christian days to the guidance of such an *ignis fatuus* as human feeling, is a doctrine which an uneducated ministry may be expected to glorify, but which can not stand for a moment by the side of the doctrine of the inspiration of the Scriptures, or by that other

doctrine inculcated by the Scriptures, that God is not a God of confusion, but of order. Given the Scriptures as an inspired revelation of God, and you must have as your necessary *sequitur*, a ministry thoroughly learned in the Scriptures as the only safe preachers for the Church and the world.

DISPOSITION.—MANNER.—HABITS.

LECTURE IV.

We have considered the Physical and Intellectual qualifications of the true Preacher. We now proceed to those qualifications on which the Word of God lays the greatest stress. It is remarkable that in the description of a Christian minister given by Paul in his letter to Timothy, where fifteen particulars are given, thirteen of the fifteen refer to the moral side of the man. The moral worth and reputation of the preacher is of first value for the propagation of that truth which is distinctively spiritual, and affects the character of the inmost soul. He has to deal with the tenderest and most sacred affections and sympathies of men, and hence all his aptness in body and mind must find its activity through his moral nature. In treating of this most important side of the Christian preacher, we may conveniently divide the subject into disposition, manner, habits, and spiritual life.

1. *Disposition.* The disposition is the result partly of temperament and partly of education. It differs from *manner*, in that manner is wholly external, while disposition is an inward impulse and tendency made visible generally in external acts. It differs from *habits*, in that habits are forms or methods of doing,

while disposition is a state of feeling. Disposition is situated nearer the moral center than the other two, but all are directly connected with the moral nature. A man is classed according to his disposition, without touching the vital questions of good and bad, right and wrong, true and false. A good, right, and true man may have a most unhappy disposition, and a bad, wrong, and false man may have a most happy disposition. Esau had a far happier disposition than Jacob, but Esau had no appreciation of the good, right, and true. False judgments are constantly made regarding men by using their dispositions rather than their lives as criteria. A benevolent infidel is counted better than a selfish Christian. In many social relations he certainly *is* better, but in real worth the selfish Christian is far superior to the benevolent infidel, because he has the Spirit of God in him, notwithstanding his selfishness. In the scales of eternity weight is not made by disposition, but by faith in God.

With all this, disposition is a most important element of efficiency in the godly life, and its character is not to be treated lightly. In a Christian minister styles of disposition that we should tolerate, perhaps even admire, in other men can not be allowed. (1). A minister should never be *irritable* or *irascible*. The oracle is calm, and he who ministers at the oracle should partake of its calmness. Anger in man is always a mark of weakness, and the teacher of divine

truth must not willfully carry marks of weakness. Even a Moses stains his career and so dwarfs his influence by giving way to passion, that he must needs be speedily removed from the people by the hand of God and yield his place to a successor. An irascible disposition is not only a weakener of influence: it is a blind to the judgment. It makes the minister a partisan and fills him with prejudice. He becomes a wolf where he ought to be a shepherd. He creates disorder where he should be a peacemaker. This disposition is also a snare to the preacher's own soul. It will entangle him in mortifications, experiences of remorse, self-condemnation, and despondency, that will prove a purgatory of suffering, even if it prove not a purgatory of purification. The irascible disposition is near akin to the (2) *petulant disposition*, which is ready to take offense at the slightest thwarting of the will, and which fancies insult where none is intended, which renders a man difficult to approach, and in a minister deprives him of half his efficiency by reason of this barrier to easy intercourse. A petulant preacher will show his feelings in the pulpit by a personal method of treating his themes, by indulging in a complaining or scolding style of speech, and by using a captious rather than an impartial argumentation in his discourse. (3). The *morose disposition* comes next in order, as one to be carefully shunned by the preacher of the glad tidings. He is a messen-

ger of God, to declare the grace that brings salvation and eternal joy to the soul. His face should be as much like the angelic face of Stephen as a heart full of peace and joy in Christ can make it. The Jeremiahs have their place in the Church's history. They sit among the ruins of Jerusalem, and sing the sad dirge that impresses the fearful lesson on the children of men. But they are not the patterns for Christian preachers. No happier errand can man carry than the news of a divine love that is ready to forgive the chief of sinners and bestow the Holy Spirit upon every willing heart. It is a frightful error to bring this message, surrounded with lurid light and thunder-clouds. It is true that there is a dark background, with which God's grace can be well contrasted, but let it be a background, not a foreground. Let the preacher be a man of genial disposition, ever burning with a desire to make all smile around him, and let no false sense of dignity lengthen his face or deepen his tone. (4). The preacher should, moreover, be free from an *impulsive disposition*. The captain of a ship directs his vessel by chart, compass, log, and observation, not by whim and subjective fancies. He looks beyond mere appearances, and he acts from motives that are deep below the surface. The preacher is a captain. He has crew, freight, and passengers committed to his care. He has, according to the old and expressive phrase, "the cure of souls." Impulsive conduct in

him is a risk to many besides himself. The Scriptures expressly enjoin the "episcopos" (and he is the modern "preacher") to be ἐγκρατὴς, to have that self-control that shall repress impulses and make them obedient to order and right. He should be known to his people as having a well-balanced life that can be trusted both for advice and example. An impulsive nature may carry both minister and people into doctrinal heresy or irregularity of life on the slightest occasion, and in any special crisis it is sure to do damage. (5). The preacher should not show a *careless disposition.* The impulsive disposition has too much fire; the careless has too little. The careless preacher straggles rather than marches, and fires his gun at hap-hazard. He has no method, makes little or no preparation for any public duty, and believes (or acts as if he believed) that a special inspiration will take care of him in all his functions. He is the clerical sloven that abuses his own gifts and his people's opportunities, while he gives the world the chance to talk of preachers as lazy non-producers. (6). The preacher should never exhibit a *money-loving disposition.* He is to be ἀφιλάργορος. A preacher known to be a money-hunter is useless in the kingdom of Christ. Christ and Mammon are in exact opposition to one another. The Christian conscience feels this, and the world's instinct recognizes this. The moment the world detects a money-loving preacher, it exclaims,

either delightedly (as finding so high an example for its own carnality) or scornfully (as seeing the contrast between office and disposition) "he is become as one of us." The minister steps down from his throne of advantage and mingles with the plebeian crowd, to be jostled by them and lose his power with his dignity. A preacher, if called to use his gifts in the Church, should be provided for in all reasonable living by his charge, and beyond this he should not have a thought in money matters. If he meddle with silver-mining or petroleum or the stock market, he is defiling his sacred office. If the Lord of Glory became poor for our sakes, we may well be glad to remain poor for the sake of His great work of grace. The preacher had better rely upon his Lord than on his own shrewdness in the money-market for his support. If a preacher is not called to use his gifts in the Church, it is very evident that he *is* called to support himself and family in a legitimate secular calling, and in this he can appear as an honest tradesman or officer, but should avoid the excitements, absorptions, or questionable practices of the speculator. Though not directly occupied in preaching, he has the honor of a preacher to support, and may, in the providence of God, be again summoned to stand in the pulpit. He is to bear this always in mind, and to do nothing that might afterward interfere with his usefulness by degrading either his character or his reputation. A

preacher making tents or mending nets is one thing; a preacher speculating in cotton or in railroad stocks is quite another. The one seeks his legitimate and honorable support. The other is a gambler in disguise.

If the preacher is settled in a charge where a regular and sufficient stipend is given him, any money-making occupation or device is the betrayal of a worldly spirit that taints all his official work with selfishness, and selfishness is wholly out-of-place and pernicious in any agencies that represent the unselfish love of Christ and His soul-saving Gospel. (7). The preacher should be free from a *headstrong disposition.* That he should be firmly settled in his views of truth, and in his principles of conduct, none can deny. To waver in these is to be an unsafe guide and to forfeit the respect and confidence of others. When we speak of disposition we are not treating of a man's relation to truth, but his relation to his fellow-men. The headstrong disposition disregards the rights of others. It would overcome opinion and purpose not by argument, but by sheer weight of persistence. It doubtless often defends this self-assertion to the conscience under the plausible name of truth-assertion; but its unreasonableness is too glaring in the eyes of others for any sympathy with the excuse on their part. The headstrong preacher can not have counselors. He can have only acolytes. He will drive independent

minds from him, and make himself a little pope in his parish. He may make a unity in this way, but it will be a unity at the expense of the church's healthy life, and the probability is that he will extinguish the life altogether. Churches with grand opportunities for usefulness have been destroyed by preachers who would consult no other oracle than their own prejudices. They have made a desert and called it peace. The adjective *αὐθάδης* describes this disposition, and is found in Paul's list among the characteristics of the man who is unfit to be an *ἐπισκόπος* in the Church of Christ. The "*μὴ ὀργίλος, μὴ πάροινος, μὴ πλήκτης*" that immediately follow in his enumeration, shows the sad length to which this disposition may go, and which the actual history of the Church has so often illustrated, when the ministers of Jesus have entirely lost sight of their heavenly calling and have introduced the rudeness and violence of the world into the Church. The present condition of the Protestant Church is not such as to exhibit these forms of excess, or at least not to tolerate them if exhibited, but the headstrong disposition which is their spring may show itself in other less gross, but equally hurtful ways. (8). The Christian preacher should not have an *eremitic disposition.* He is eminently, though not of the world, a man *for* the world. He is to mingle freely and fully with men of all classes and descriptions. His message is for all. As Paul talked with

the chance-passers in the agora as well as with the Stoics and Epicureans, the imitators of Paul are to court every opportunity of instructing men of high and low degree, men learned and men illiterate, the salvation they preach being equally important to all. To this end a preacher can not afford to be a cloistered student, except at such stated times as meditation and study may be necessary for his work in the world. The retiring disposition, which would withdraw him from opportunity, must be withstood. Our Saviour himself went from house to house and mingled constantly with peer and peasant, and He, like Elisha, is to be the pattern of the Christian minister, rather then Elijah or John the Baptist, who were startling and arousing as preparers of the way for the steady and detailed instruction of those that were to follow them. One of the traits of character insisted on by the apostle for a Christian bishop is hospitality, and that alone tells the whole story of social intercourse with his fellows. He is not only not to be a recluse, but he is not to assume a lofty and distant style, so as to be separated from easy contact with others. His dignity is to be in his character and not in his contrivance. He is to be a man of family, the husband of one wife, having his children in proper subjection, so that his domestic duties and experiences will fit him the better for all the relations of life. The Romanist doctrine of celibacy is directly at war with

the true objects of the Christain ministry, destroying that sympathy which should be a conspicuous element in the minister as he prescribes for the spiritual wants of his people. Rome, in this, as in her other inventions, instead of applying the divine grace to all the natural nerves of human life, has formed an artificial tyranny, monstrous in it principles and destructive in its practice. It deforms humanity, where grace would *re*form it.

As opposed to these eight styles of disposition which a preacher should never exhibit, we say positively that he should be calm, gentle, cheerful, regular, careful, disinterested, reasonable, and social—a man whom all will respect and most will love, whose words of counsel will not be discounted by a life out of harmony with the teachings, and who will not be simply endured as an official teacher, but will be ever welcomed as a trusted friend.

2. *Manner.* Leaving now the psychical disposition, we look to the outward manners of the preacher, some of which are natural and are traceable to birth or education, and some assumed from notions of effectiveness. Manner has so much to do with attracting or repelling men, that it carries with it an importance greater than its intrinsic worth. It is only the exceptional and philosophic mind that looks beneath manner and judges directly by the character and disposition; and, hence, he who would have a passport to all men's

hearts must wear the outer garments of propriety in his intercourse with others. He is not a wise man who cares nothing for appearances, any more than he who makes a false presentation of himself to his fellow-men. The manners of a preacher should ever be harmonious with the sacred character of his office and the consistencies of a holy life. In describing these manners we must keep before us the great aim of the preacher as the representative of the Lord and proclaimer of His Gospel. He is to sink self in his Master's cause and in his love for souls, and he is to mould self according to the demands of this highest philanthropy. Manners are so largely a matter of choice and determination, that no preacher can avoid the responsibility of conducting himself with seemly behavior before his people and the world. We might almost sum up all we have to say on this head in the one sentence, that a minister ought to be a *perfect gentleman.* The word "gentleman" may be hard to define in phrase, but yet is well understood by all. It is a word that has regard chiefly to manners, and describes one who is acceptable in all his social contact. Whatever may be his real character or tone of mind, he controls himself to such an extent as to fit in gracefully in all the movements of society, and so to approve himself to all. He covers the mistakes of others by calling attention to a new subject, and commends their successes by fixing attention upon them.

He looks to see what others like, and then adapts himself to their taste while he is in their company. He never is boisterous or rude in his speech, however resolute and determined he may be in his character. He knows that power is not sited in noise or boorishness, and that an iron hand is best used in a velvet glove. A gentleman is not to be confounded (as so often he is) with the man of fashion, who has learned the lying grimaces and small talk of the *salon*, and who invests his soul as well as his body at the tailor's. A gentleman assumes his manners because they are right in themselves or advantageous for society; but the man of fashion assumes *his* manners, because they are *in* the fashion. The gentleman is probably what the Greeks denoted by *καλοκἀγαθός*, a word which implies a moral worth beneath the agreeable manners. There have been preachers who affected clownish manners, through a strange infatuation that these added to their power, because, forsooth, they added to their notoriety. In their garments or walk or methods of address, they have played the fool, and only their undoubted talent has saved them from universal reproach. Young preachers, who imitated these eccentricities, but who had not the talent of their patterns, have speedily gone under. Eccentricities are never enjoyed by others. They are only endured. There may be a sense of humor temporarily excited by the sight of an eccentricity in a minister,

but it can never be a permanent source of pleasure to a parish. The man who helps himself first, the man who stands in another's pathway, the man who throws his person into ungainly postures, the man who affects an uncouth dress or walk, the man who monopolizes the conversation, the man who delights in mortifying others, the man who indulges in any filthy habit—such as these have no place under the category of "gentleman," while the unfortunate who eats with his knife or who blows his nose at the table is rather a boor who sins through ignorance. The Christian minister should be neither ungentlemanly nor boorish. Willful sin or ignorance, in this case, may be equally harmful, repelling those who should be attracted, and effectually putting a check on all religious influence, the only exception to this general statement having relation to the boor among boors, where his boorishness of course would not be noticed.

Next to this comprehensive characteristic of manner noted as gentlemanly, we may mark those forms of manner which are used in the pulpit for emphasis or to produce the greater impression upon the audience.

In all address to our fellows, there must be *art*, which is only to say that there must be adaptedness in manner consciously exercised. No man can be so lost to himself as to conduct an hour's service in complete unconsciousness of his manner. He may

at times lose himself in his discourse, forgetting everything but his message and the persons he addresses; but such a rapt state can not continue long. As conscious of his manner, he is an artist, so that when we say the manner in the pulpit must be artless, we are not using exact language. The danger lies in pushing art to an exaggeration, either beyond the point of just influence or beyond all harmony with the actual feelings of the preacher. In the former case, the art may be of complete accord with the preacher's feelings, and yet be so extravagant to the audience's cooler state of mind, as to disgust and repel, while in the latter case the insincerity is sure to show itself and produce a like result. The preacher, therefore, has two errors to guard against in respect of manner in the pulpit: one involving the moral element of insincerity, and the other evidencing a want of control over his impulses. With regard to the former, we need only remark that, whatever the manner, it is to be condemned. It is an imitation of the stage, and the stage and pulpit have nothing whatever in common, notwithstanding the popular idea that they are run in the same mould. The stage has as its object to amuse, and it has as its uniform method exaggeration; but the pulpit has as its object to instruct, and it has as its method the simplicity that becomes the delivery of truth. Young preachers who go to the stage for an example of manner or ut-

terance, are on the high-road to ministerial ruin, although they may make a newspaper fame. The stage-actor is etymologically and classically the hypocrite, and has, so far as he is a stage-actor, no sympathy with the preacher and his solemn duties. He will teach the foolish preacher who goes to him for instruction, poses, gestures, tones, and grimaces that have no more to do with a minister's person than Hamlet or Romeo has to do with his theme.

The other error of overwrought manner in the pulpit, as we have said, shows a want of proper control over the preacher's impulses. He intensifies his voice to a scream or a roar, according to its tenor or base nature. He moves about the platform like a caged lion, to the dread of all weak nerves in the congregation. He pounds the desk or Bible with doubled fist, and flings his arms at every point of the compass. His excessive emphasis becomes no emphasis at all. His sermon is italicized in every word. In this case art should use a repressive influence—should hold in check the headlong energy, should modulate cadence and temper movement, and so bring the thought into proper relief. A power that is *held in* continues to exert its influence over the audience, but in a different way from its action when unchecked. In the latter case, the audience is carried away by it as the forest's *débris* is carried away by the torrent; but in the former the audience is awed with a sense of a force

reserved. The experience is varied, but the influence is unbroken. The earnest, energetic preacher, who, in this way, restrains his vehemence, is ever *en rapport* with his hearers. In the case of the stage-preacher any abatement of his exaggeration is absolute flatness, making a ruinous contrast with his mask and buskin. The earnest preacher's effort is only to hold his horse in; the stage-preacher's effort is to whip him up to regulation speed. The one has to *control* a power, the other to *constitute* a power. We can readily see how very different must be both their experience and their influence. The one has the pleasant duty of directing, the other the painful task of inventing, and the one supplies his auditory from his abundance, while the other can rarely avoid exhibiting the scantiness of his theatrical wardrobe.

Another set of false pulpit manners may be grouped around the general charge of recklessness. It is either a lack of art or a purposed despising of art on the part of the minister. He enters the pulpit either on a run, or, perhaps, in a sauntering way. He tosses his hat under the seat. He turns over the leaves of the Bible, as a child would look for pictures in a book. He looks all over the congregation while they are singing God's praise. He prays in a mechanical way, and turns toward his seat before he has finished his "Amen." He does not believe in ceremony; but has he never heard of the apostolic rule of decency and

order? Does he not see that the associations of the pulpit ought to be sober and solemn, not commonplace, and even ludicrous? Is there not a certain natural dignity that becomes the position and function of an ordained preacher before the people committed to his spiritual care? Surely there are instinctive proprieties that we must not rudely violate in an iconoclastic hatred of priestcraft and ritual. There is such a thing as sacredness of association, although we do not believe in any sacredness of locality, and he is really sacrilegious who would defile a holy association. There certainly should be a gravity and orderly demeanor in the person of him who delivers God's revealed truth to a waiting congregation. Recklessness is no more proper in this case of a Christian preacher than it would have been in the case of Moses, with his message to the people from Sinai; or in the case of Paul when telling the curious Athenians of the "Unknown God." It is on this ground of a peculiar gravity due to the occasion that the clerical gown can be safely advocated, without any fear of its bringing alb and cope and chasuble in its train. Certainly a sober and dignified gown is far more appropriate than an awkward or unseemly habit.

The preacher of reckless manner gives out the hymn as if he were simply directing the choir to sing, when he should be guiding the congregation into the real meaning of the lyric by his earnest and interested

reading. He reads the passage of Scripture with no preparatory study of its full significance, and so with no hearty use of the sacred words. In both cases he is unwittingly teaching the congregation to be formal and mechanical in their worship. The preacher should feel that every minute he has in the pulpit is precious and privileged time, offering him opportunities to reach the hearts of many; opportunities never, in the case of some, to be repeated, and when the mind is generally in a peculiarly receptive attitude. He should be fully charged with this feeling, and every exercise should be all brimmed with solemn earnestness. A reckless manner in such a position betrays a lamentable lack of appreciation of the preacher's responsibility, and shows the hireling in the place of the pastor.

3. *Habits.* The habits of the preacher next call for our remark as we note the moral forces of the pulpit. By habits, we refer to modes of life, and not to disposition or personal manners. While the *disposition* was a bent or tendency of the moral nature, and the *manner* was an external matter altogether, although often the result of disposition, the *habits* are visible modes of life which involve moral principles, evil or otherwise, as the case may be. As in the case of the dispositions, we shall treat this portion of our subject in the negative way, and hold up to view the habits that are to be avoided. The preacher is to be well-reported of by those who are without; he is to

have a just and holy reputation, as one who loves the good and hates the evil in all their forms; he is to be unrebukable by the outside world for any blot upon his character. These are divine directions regarding the Christian preacher, and we can not neglect them without peril to the Church. When the world recognizes its own vices in the pulpit, it can receive no heavenly message from that quarter. Evil habits in the minister, even if they do not amount to crimes, have the same general effect. They lead the believer to distrust and the unbeliever to blaspheme. We may consider in their order the personal, the pecuniary, and the social habits of the preacher.

(1). *Personal.* We can not divorce the preaching from the preacher. This is a fundamental truth we can not too often repeat in pursuing our investigation of the preacher's qualifications. The question that is the touchstone in every case is this, "Will it thwart or hinder the effect of the message?" and in accordance with the response, we make out our portrait. For this reason we are obliged to look at the man's personal appearance and dress, as well as at his style of disposition and manner toward others. A preacher who is *slovenly* in his attire, allowing his hair to be unkempt, his nails uncleaned, his boots unblacked, and his clothes unbrushed, will prove a very poor conductor of divine truth. He will find very small fields of labor, and under his tillage they will

become "beautifully less." "Be ye clean that bear the vessels of the Lord," has a literal as well as spiritual application. Men of excellent ability have wondered why they did not succeed in life, when the only reason (which their friends shrank from disclosing to them) was their personal uncleanness. It seems a childish interference, and a sort of impudence, to tell a man to tie his cravat or pull down his vest, and yet a man must have very great and brilliant qualities who can live down the injurious effect of such trifling irregularities which mark him as the sloven. At many of the sloven's habits men feel both insulted and ashamed. They expect a preacher to be neat and orderly in his appearance before them, and they have a right to such expectation, from the nature of the relation between them. The torn hat or egg-stained shirt-bosom is therefore (if customary, and not an accidental necessity) a practical insult to the preacher's charge, which only remarkable gifts of the preacher can prevent them from resenting. The people, moreover, are to an extent identified with their pastor, and in *his* reproach they suffer, so that his slovenly habits fill them with mortification. I know not who first framed the saying that "cleanliness is next to godliness," and I am sure I would not approve the sentiment; but yet I acknowledge it is very hard to associate piety with willful dirtiness of the person, and very, very hard to look upon an unwashed minister as a man of God.

Beside the slovenly habits we may put the *unhealthy* habits, which do not repel indeed, but may as examples lead many a young life astray. The use of spirituous liquors and the excessive use of any stimulant, over-indulgence at the table, and (what is seldom classed with these) over-study or study at midnight hours, are some of the unhealthy habits which it should be a preacher's care to shun. A preacher's physical life should be a model in its wise distribution of time for work and rest, in its right arrangement of study, visits, domestic employment, public services, and general usefulness with the recreation that is necessary for the fullness of efficiency. Persistence in a habit injurious to health is, on the part of a preacher, the robbery of the Master. It is shortening life, weakening the faculties, and thus diminishing the amount of work that is the Master's due. In the grosser forms of self-indulgence this is readily seen and acknowledged, but in the matter of a false system of study the mind is too often blind to the truth. The sermon-writing is crowded into Saturday night, and the preacher goes to bed after midnight to catch a troubled sleep and rise on Sunday morning with aching head and drooping powers, when he ought to feel a giant's strength and rejoice in a clear and healthy brain. Or he may tax eyes and cerebrum habitually by long sessions of night-study, because then the house is quiet and he will not be interrupted by call-

ers, to which the temptation to every student is certainly very great, and the happy, unbroken hours are looked to as a luxury. Such abuse of health seldom receives the sternness of rebuke it deserves. It rather adds to the interest of the man in the eyes of the community, and they treat his steady decline admiringly and romantically, when they should scourge *him* and the reveling minister alike with censure for destroying the bodies God gave them to use for the preaching of the truth and the upbuilding of the Church. It is no merit to grow pallid with study; it should be no passport to honor. *Mens sana in corpore sano.* The mind is best served by a healthy body, and every preacher should so intersperse his studies with the more locomotive exercises of his ministry as to preserve the tone of his physical system. The variety which he will find in his parish duties is ample for this end, and it is a sorry substitute for this natural method to betake one's self to Indian clubs or the lifting machine.

(2). The *pecuniary* habits of the preacher may bring him into great reproach. A *speculating* minister draws expunging lines through all his sermons. His interest in the money-market shows small interest in the kingdom of heaven. His eagerness to buy and sell makes his preaching lifeless. His people lose their respect for him, and never can count him sincere in holding up the incomparable

glories of the unseen and eternal. He is the man with the muck rake, when he ought to be the interpreter. An *extravagant* minister makes a different, but equally unfavorable, impression. He is not supposed to be a worshiper of Mammon taking a chief place in the house of God, but he is stamped as a self-indulgent man, who can not deny himself any gratification that arrests his eye. He is felt to be lacking in that self-control which is so important an element in the foundation of Christian character, and for this reason is liable (as is the speculating minister) to the reputation of insincerity in his ministration of the Gospel.

Closely allied to the extravagant minister is the *borrowing* minister, whose visits to his people they find so expensive that they take pains to avoid him when out of his pulpit. They naturally consider his calls to be more concerned with their pockets than with their souls. Even though he may be a man gifted in conversation, and may, under the direction of his conscience, use his gift for the spiritual welfare of his people, yet the object will be missed if after every exercise of his pastoral function he virtually hands in his bill for attendance. The preacher who throws the blame of his borrowing habits upon his wife's extravagance, exhibits the old Adam in its original meanness. "The woman whom thou gavest to be with me, she has spent my salary and so I bor-

row." The confession implied, that he knows not how to rule his own house, shows him, according to the divine oracles, unfit to take care of the Church of God.

These evil pecuniary habits are too often found in those the very soul of whose vocation is soiled by any irregularity in the matter of money. Excuses, of course, are readily found, as they are for every human fault; but no excuse, however good in itself, can save the preacher's reputation. The stain is there, no matter how it got there, and this is all with which we have to do.

It is as appropriate here as anywhere to answer the question, "Should a preacher who has been guilty of gross sin remain in the ministry?" for some of these habits to which we have to make so brief a reference may easily lead to overt acts that shock the moral sense of the community. To put the question in a more pointed shape, giving an example of what we mean by gross sin, "Should a preacher who has become a drunkard continue, after a supposed reform, to exercise his ministerial functions?" If the reform be a true one, it would seem to be a hard verdict to shut him out of his important and chosen work, for which his experience, moreover, has thoroughly fitted him. Besides, it would seem that such a man could argue more feelingly with the depraved and abandoned, having a more vivid sense of the horrors of their

degradation. These considerations would lead us to answer the question in the affirmative, were it not that another element of consideration more important that all others is the practical one of the personal reputation of such a preacher as a stumbling-block to the community. The majority of men will not believe in the genuineness of his reform, and even those that do so believe will look upon him as a weak and uncertain guide. His drunkenness will be ever before them as they essay to listen to his discourse, and all authority will be eliminated from his eloquence. The preacher must have a good report from them that are without, or he has no place in the true apostolic line. Now, if we apply this rule to the case in point, we must answer one question sorrowfully, but firmly, in the negative. The preacher who has been a drunkard can no longer be useful as a preacher. He may find many ways of honoring his Lord and serving His cause where he will not be publicly observed and criticised, but the position of authority and influence he has forever forfeited.

Very many pernicious habits never reach to such a length as to fall under this illustration, and the counsel of a bold and wise friend or the resuscitation of conscientious thought may break up an evil habit and render the preacher in all things acceptable and efficient.

(3). In the social life of the preacher evil habits

will naturally be most conspicuous and therefore most harmful. His daily contact with men should impress upon them a sense of the truth of his character and the dignity of his calling. Whatever will destroy confidence in these must necessarily undermine his usefulness and bring discredit upon the Christian ministry. His personal and pecuniary habits have of course a social side and touch his social character, but there are other forms of habit that belong more directly to the social life, to which we now make reference as *social habits*. It requires great watchfulness on the part of a preacher of the Gospel to avoid the snares that Satan lays for him in the many-sided intercourse of life. The desire to please, the fear to offend, the claims of politeness, the shrinking from undue responsibility, the dread of being counted assuming: these commendable causes may break down the barriers that ought to exist between the teacher and the taught, between the ruler in the house of God and those who are under his spiritual sway. Besides these virtuous causes there may be the workings of a carnal nature tempting in the same direction, until these combined causes bring the preacher into questionable positions and identify him not with his people as such, but with the godless world. We may enumerate a few of these social habits which render the minister unfit for his holy office.

(1). *Frivolous* habits, which mark the gay world,

are altogether unbecoming. He may plead his right to do as others, that he did not lay aside his humanity when he became a minister, that he, too, must enjoy life; but all these excuses, so often given, only reveal the moral unfitness of the man the more. A minister has *not* the right to do as others. He stands on a higher plane, and the nature of things requires that he should walk by a higher rule in the details of daily life. What private Christians may do without injury to themselves or to others *he* can *not* do. If we can say "*noblesse oblige*," the principle is eminently true in the case of the Christian preacher. Moreover, the preacher's humanity should be of so sanctified a sort as to exhibit tastes and inclinations of a more spiritual nature than those found in ordinary society. He does not lay aside his humanity when he becomes a minister, but he exalts his humanity and assumes a new dignity which inheres in the office. He is to enjoy life, but he finds sources of joy in all the duties of his sublime vocation, and is not compelled to drink at the world's crowded fountains. Identification with the world's gayety and fashion must always defile a minister's garments. The fast horse, the pleasure yacht, the dashing dog-cart, conspicuous jewelry, attendance at ball, opera, or theater—these are unfailing marks of a minister low-toned in his piety or eccentric unto uselessness in the service of that God, the love of whom is put by the Scriptures in exclud-

ing contrast with the love of the world. That there may be exceptional cases of worthy ministers frequenting the theater in practical enforcement of a dangerous theory, and not from any low and worldly motive, I would not deny; but I have no hesitation in putting such instances under the head of unhappy eccentricities. It is a meddling with a clearly-defined impurity on the theoretical ground of its possible purification.

Next to frivolous and gay habits we may note habits of *undue intimacy with the other sex*. It need not be urged that a preacher should live above the suspicion of looseness. Forced by his position into constant association of a confidential sort with both sexes, he needs an unceasing watchfulness against indiscretion. He is not simply to guard against his own feelings, but he is to avoid appearances that could be readily misconstrued. He is to parry a foolish admiration, that offers some delicate attention, with a polite indifference, that his own integrity be not compromised. He is to refuse private interviews, except in such accessible places as parlors and drawing-rooms, and in visiting the sick he is not to lay aside his circumspection. Gallantry or playing the beau at once exposes the preacher to the rude, but righteous, shafts of public criticism, while it may lead his own heart and life into lamentable snares. The habit of *self-laudation* is a hindrance to a successful ministry. The minister is to forget self in his message. He is to hide self

behind his Master. For him to expatiate on his own merits is to forget his position as ambassador, and exhibit himself as principal. Asking members of the congregation their opinion of his sermon in hopes of obtaining a flattering comment, dilating on his profound studies, and the instances of his marvelous power over men, parade of titles and academic honors, insertion of laudatory articles in the newspapers of himself and his work, publication of the numbers that he has gathered into the church, enumeration of the revivals he has started; all these are sickening forms of the vanity of small minds, and show a spirit out of harmony with the grand, self-forgetful movement of the divine life.

We mention only one other class of habits that should be shunned by the man of God, those which sacrifice his honor, and thus take from him the strength and beauty of truth. The preacher who exaggerates, so that the coarse world exclaims, "he lies," who takes advantage of his position to make sweeping assertions unsusceptible of proof, who manufactures his facts and stakes everything on an antithesis; or again, the preacher who makes engagements only to break them, who is ever ready to say yes without any regard to the issue, who raises hopes and leaves them to wither; these are preachers who are steadily forming a sentiment in the world against the Gospel which they profess to preach, for there is nothing on which the

world has such correct notions (however little it practices on them) as the necessity of truth and honor in a high and guiding soul. Having thus scanned the principal dispositions, manners, and habits that should be avoided by the preacher of the Gospel, we defer to another lecture our view of the spiritual life that becomes this messenger of the saving grace of God.

THE PREACHER'S GODWARD LIVING.

LECTURE V.

In the present lecture we are to regard the preacher not as he appears before men, but as he lives Godward. We are to enter into his inmost being, and touch his motives and feelings and the secret methods of his soul. We are to study his connection with the Source of spiritual life, and see that this connection is such in kind and degree as to justify his position in the Church of Christ as an accredited officer and teacher of the Word.

In the mechanical theory of the Church such inquiry would be unnecessary. By that theory men are nothing, authority and ritual everything. Grace descends through official channels, not because they are gracious, but because they are official. The theory will allow an external seemliness as conformed to official dignity, but any inquiry as to the condition of the heart would be considered absurd. A Borgia is as good as a Paul. Consecration is not disturbed by sin. Now, just contrary to this is the spiritual theory of the Church, the only theory sustained by the New Testament as well as by the testimony of history, for in history the nominal Church has again and again proved itself no Church at all. The spiritual

theory regards the inner divine life of the soul as vital to the Church, or any part of it. A Church, or any part of a Church, which has no divine life, is an appearance and not a reality. Removal from it is not schism. Opposition to it is not rebellion. Official dignity does not alter the truth of these propositions. Outward organization may exist, and men may conveniently call it a Church; but the New Testament Church is not there. The New Testament Church differs from the Old Testament Church in that the latter had a national side, which the former has not. The external reality, which continued in spite of spiritual death with the Old Testament Church, has no place with the New except as the spiritual life underlies it. When that goes, there is no Church at all, whatever men may style the corpse. The Kingdom Christ was to establish differed from the Jewish kingdom in that it was not to be of this world. It was to be a spiritual kingdom, and, therefore, would have an external appearance in the world only so far as the spiritual life throbbed beneath it. It is true of the Church as of the individual Christian. Each exists only as he has the spiritual life. Without that the Church is no Church, the Christian is no Christian. In the old dispensation it was different for the reason we have seen. If the spiritual life died out, still the Old Testament Church was a Church, and the Jew was a Jew. The ritualistic and prelatical organizations have overlooked

this fundamental difference in the structure of the two Churches, and have built on their error most fatal practices.

In accordance, then, with this spiritual theory of the Church, we count it of first importance to define the spiritual character of the preacher, and to show the fullness of his connection with the Head of the Church.

Our first remark is that the true preacher must be one who has an *enthusiastic love for his Lord and Saviour*. He is not so much to preach a proposition as a person, and the power of the presentation will be proportioned to his love of the person. The great facts of Christ's mediatorial life should be ever before his mind's eyes, and he should be ever conscious of the dependent connection of his own life with that of his Lord. There is a cold, intellectual way of looking at a great truth, and an equally cold way of presenting such a truth with logical exactness; but association with a truth under these conditions is association with a marble statue. Certain demands of the intelligent nature may be satisfied, and even an æsthetic rapture may be reached; but when the heart's depths are considered, this satisfaction and this rapture are but as a fleeting thought across the mind, or a flush across the face. The profound love of the heart must be for a person. The religion of Christ is love for a person. The person of Christ as the theanthropic

one, with all the powers and perfections of God, and all the sympathy, proximity, and likeness of man, is the object of the believer's adoration and affection. Out of that personal contact of the soul with Christ comes the understanding of all His truth as He makes it known in the written Word. The soul that so walks with Christ has the key to the divine knowledge which is recorded for spiritual discernment. In love with Christ, he knows Christ's mind, according to our Lord's own statement, "all things that I have heard of my Father I have made known unto you," and according to that other Scripture, "We have the mind of Christ." I have no hesitation in declaring that in this love of Christ we have the tap-root of Christianity. All other graces of the Christian life are not only subordinate to this, but actually derive their vitality from this. The true seat of orthodoxy is the heart. Defective doctrine, even in its propositional forms, has a close connection with a defective heart. The love of Christ, if it be real, and not a sentimental semblance, is the invigorator of the spiritual intelligence. It is out of this love comes the power to search the deep things of God. "We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, πνευματικοῖς πνευμα-

τικὰ συγκρίνοντες (judging spiritual things with spiritual experiences)." Such an exalted position of interpretation is not in the gift of the schools, but belongs to the heart that is closely allied (by that love which alone makes a close alliance) to the source of testimony. The enthusiasm of such a love is not the crackling of thorns under a pot, but a full and steady surging of the whole life like the grand and perpetual movement of the ocean under the attraction of its controlling orb. It is an enthusiasm so profound that it touches the roots of feeling, so broad that it permeates every conscious faculty, and responds to its Infinite Source by an infinite duration.

The preacher should find in this enthusiastic love of Christ the guide to all his preaching. Other considerations will appear and become elements of his decision; but mingled with these, and controlling them all, will be this love of the personal Christ, for whom he is an ambassador to the people. The preaching that comes from such an origin will always be good preaching. It was this that made the Apostle Paul the brilliant example of a successful preacher. He told the secret when he said, "The love of Christ constraineth me;" and he showed the action of that love in his soul when he said, "God, who commanded the light to shine out of darkness, hath shined in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." Only a heart

prepared by love could receive upon it this glorious photograph. What is it but this same enthusiasm of love which causes him to exclaim, "Yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"? When he is dealing his heaviest blows at sin, and when he is offering his richest consolations and instructions to believers, he is alike full of the presence of his Lord and Saviour. You see that he never loses sight of the incomparable object of his affection, and hence he never lowers the tone of his preaching. Before the refined Areopagites, though with a complimentary exordium and a quotation from a Greek poet, he hastens to Jesus and His resurrection from the dead. The same Gospel, the good tidings of Jesus the Saviour, fell from his lips among the rude inhabitants of Lycaonia. The personal Christ ever formed the warp of his discourse, whatever his place, condition, or circumstances, the natural overflow of his heart of love. This practical knowledge of the love of Christ, through a responsive love to Him, is, in the apostolic philosophy, *to be filled with all the fullness of God.* From such a reservoir, how readily the preacher can draw!

It is perfectly true that every Christian ought to possess this enthusiastic love of Christ of which we have now spoken, but it is equally true that this high level is not reached by many. That for which we contend is, that the Christian preacher should not be

one of these many, but should occupy an advanced position in the heavenly experiences that are granted by the grace of our Lord.

With this enthusiastic love of Christ, the preacher must needs be *a man of prayer;* and this is our second view of his spiritual life. Prayer should not be an event, but a life. He should fulfill the injunction, "Pray without ceasing," not by any abnormal development of form with crossings and rosary, but by the exhalation of a life surcharged with the divine love. In such, prayer is not an effort, but an effluence. It is the complement of walking with God; for where there is walking with God there must be talking with God. He knows what holy familiarity with his Lord is, that it is full of reverence while free as childhood's freedom with a parent; that it has in it no thread of earthly vulgarity or rudeness, while it seizes eagerly the privilege of unspeakable intimacy, and that it has as its factors the man's confidence in God and (what is most amazing) God's confidence in the man. The preacher who holds this conscious relation with his Lord can not leave a single interest of his parish unsanctified by prayer. His people with their needs, and the unbelieving members of his congregation, are alike brought before God. His lectures and sermons all spring from prayer. His associations and conversations, his advice, his letters, his executive work, are all baptized

in prayer. It has become with him so thoroughly a habit to carry everything to God in prayer, that he could not move in his work except by this divine power.

This prayerful life is not to be confounded with the hypocritical life that uses the divine name so readily in ordinary social intercourse, and proclaims its own sanctity by set pious phrases. The prayerful life is not manifested by cant, but by consistency. We are speaking in this sketch of a preacher on his side Godward, not on his side manward. We are speaking of that which his fellow-man does not and can not see, unless by its effects. In the minister, such as we describe him, there is no experimenting in prayer, as if it were some *ruse* in legerdemain or exercise of magic. His faith would shrink from such a treatment of his intercourse with God. His prayer, although in one sense a means to an end, is in another and higher sense an end in itself, in which all his interests are involved. To use the language of the Psalmist, he dwells in the secret place of the Most High; he is hid in His pavilion, in the secret of His tabernacle, in the secret of His presence. These words are the inspired definitions of prayer. The life thus depicted is the life of prayer. In such a view of prayer, all formal and mechanical exercises have no place; Christian paganism is impossible.

I can not refrain from touching here what I believe

to be a very erroneous notion regarding prayer and its *spiritual* attitudes, a notion into which devout and earnest men seem to fall. From the two parables of "the unjust judge" and "the friend at midnight" they have drawn the idea that we must be *importunate* in our petitions to God; and from the story of Jacob at Peniel they have derived the doctrine of *wrestling* in prayer; and then to complete the notion, they have introduced the Greek word from the Gospels and tell us to *agonize* in prayer. They forget that importunity is impudence, and that the word "importunity" in the parable of "the friend at midnight" is the right translation of *ἀναίδεια*, which may equally be translated *shamelessness* or *impudence*. The widow, moreover, is represented as *annoying* the judge, and so gaining her end. Can the advocates of this theory believe in an impudent annoying of God? Do they not miss the whole meaning of the parables when they seek an analogy between the widow and the friend on one side, and the believer on the other? Surely these two parables are arguments by contrast, and not by analogy; and the argument, if put in the form of a proposition, would be, "If this widow can succeed against her adversary by *annoying* a human and unjust judge, the believer can succeed by appealing to a divine and just Judge against his spiritual foes; and if a friend can persuade another on earth through impudence, surely the persevering faith of a

child of God will be recognized by a loving Heavenly Father." The lesson is one of perseverance, but not of importunity, as the stereotyped word has it. These interpreters again forget that Jacob got nothing at Pęniel but a broken leg by his wrestling, but that when he ceased wrestling and held on in prayer, his petition was granted, and he had power with God. He prevailed, not by wrestling, but by prayer, and we have now most strangely mixed the two things together, and talk of "wrestling in prayer" and "wrestling prayer." An immense amount of religious literature indulges in this paradox. You might as well talk of "antagonistic peace" and "hostile love." Jacob's wrestling was his self-reliance. He was going to overcome this stranger who had attacked him by the Jabbok in the night, probably thinking him a robber of the road; but when, with his thigh out of joint, he recognized a divine agent in this encounter, he gave up his vain wrestling, perceived the significance of the remarkable incident, and held on to the heavenly person with a prayer for a blessing. As to the word "agonize," as applied to prayer, it arises from two errors; first, the supposition that ἀγωνίζομαι and "agonize" are synonymous; and secondly, from supposing that our Saviour bearing the sin of the world is any example for us in that regard. Ἀγωνίζομαι is simply "to engage in a contest for a prize," and when the word is used in urging the sinner to salvation, he

is exhorted to strive like a runner at the games, with all his might and attention, to enter the strait gate; and our Lord's agony in the garden, even if the word involve what *we* call agony (which is very doubtful—it more likely means "an intense strife of soul"), like the strong crying and tears in Heb. v. 7, referring to the same event, belongs uniquely to our Lord as the bearer of our sins. Because He so suffered, we are freed from such suffering. "There is no condemnation to them that are in Christ Jesus." Now, in opposition to all this wrestling, agonizing, importuning prayer, the Word of God bids us patiently and in implicit faith to persevere in laying all our cares before God, knowing that He is just and loving, and knowing, too, that He will most certainly give us all that we ask as far as His wisdom will allow. This implies calmness, and not agony, in the mind of the petitioner. It is true that when one is in agony, he may go to God; but in that case the prayer can not be called an agonizing prayer: rather it is a reliever of agony. Nor is that the idea of agonizing prayer for which these advocates for pious desperation contend. They mean that the prayer itself shall be a torturing experience, a fearful struggle, as with a wild beast, in which the soul is to be rent and lacerated and left half dead. They have a thought that there is some virtue in the agony and suffering, as a sort of penance, striving to do what Christ has already done for us.

I have been led into this brief episode on the character of prayer, because of what I deem the pernicious teaching, found in the published memoirs of many preachers, who are represented as going through fearful agonies in prayer in behalf of their flocks, books which lead young ministers toward false aims, and hold up suffering and groaning as forming the chief elements, or at least the surest tests, of a genuine religious life. I will not deny that there is much in our lives to make us suffer and groan, but I do deny most emphatically that the Scriptures, which bid us to rejoice evermore, set the suffering, groaning condition before us as an end to be desired, especially in that highest and sweetest of all experiences, the soul's contact with God in prayer; nor is a Christian preacher in any sense a priest bearing the sins of his people and passing through an expiatory agony in their behalf.

Closely allied to prayer is *meditation upon the divine Word*, and in the secret preparation of the preacher for his work, this should hold a large place. I do not here refer to the critical study of the Scriptures. I have spoken of that in a former lecture, when treating of the intellectual qualifications of the preacher. But I mean the careful and prayerful application of the truth fresh from the Word to the life of the preacher, the impressing of the heart, that is, the affections and will, with its vital meaning, so

planting it that it will live and grow and thrive in the preacher's life. The ordinary study in preparing a sermon does not necessarily do this. Very much of the reading of the preacher may even lead him away from this important exercise. The very urgency of parish cares may interfere with its due regard. In no particular do I believe it more imperative in a preacher's life to lay down a rule and abide by it against all interferences than in this. The time must be fixed and set apart from all other use. You can not mingle this exercise of meditation with any other, except prayer, of which it may be said to form part. In meditation the Word is brought into direct connection with one's self, showing privileges, powers, duties, comforts, arguments, that furnish the man of God unto every good work. The Word of God is not the word of man, although many influential teachers are now endeavoring to drag it down to that low level. It is the Word of God, with a life and power divine, and is in a plane out of all comparison with human productions. That there is a human element in its construction is very evident, and of that human element we may use thoughts and words such as we use of men's books. But there is a divine element in this Bible that is beyond man's manipulation and criticism, to which prophets and apostles and Christ himself testify, and this element is not in a part of the book, but in *all* the book, pervading every sen-

tence from the first of Moses to the last of John. Every theory of inspiration that claims less than that renders the Bible useless as an inspired book, is directly counter to the teachings of Christ, and leaves the Church without a trusty guide. The Holy Spirit is the author, guardian, and applier of the Word. He is the Spirit of truth, and he reveals the truth to the believer. The things given us of God are only known by us as the Spirit interprets them. So the apostle assures us. Holy men of old spake as they were moved of the Holy Ghost, and for that reason the Scripture is not of private interpretation, but must be interpreted by the Holy Ghost to the soul. Great commentators who were unregenerate men, have not understood the Word with all their learning. There is a meaning below the letter that only the heart filled with the Holy Ghost can comprehend. And this is the meaning that the preacher must reach. His meditation seeks as objective to have this holy sense of Scripture permeate his being and inform every faculty of his nature. He knows that the Bible without the Holy Spirit is a snare, just as Christ without the Holy Spirit is a savor of death.

The preacher in his meditation on the Word compares Scripture with Scripture. It is one Book from Genesis to Revelation. Fifteen centuries and sixty different men made a perfect unity, because God wrought in it all. The preacher sits not at Moses'

feet nor at Paul's, but at the feet of Christ, and receives the truth precisely as the disciples received it from the mouth of the Master.

Then only is a Christian preacher preaching aright when he is a carrier of God's Word to the people, and therefore profound and constant meditation on that Word is an absolute necessity in his preparation, for God's Word is not simply the letter, but the spirit *with* the letter, and the knowledge of this is gained not by scholarship, but by meditation.

Another feature of the preacher's spiritual life is *the earnest personal desire for the conversion of souls and the edification of the Church.* This life is to him the grand opportunity, not for personal ease, not for earthly gain, but for delivering men from the thralldom of sin. He sees ruined souls on every side. He sees a power that can save them. He sees, moreover, that this power is in some sort committed to him, that he is permitted to be part of the chain of causality, whose last link brings salvation. He is eager to use the power. He is not to be discouraged by hard hearts or gross sins, for the word he wields is the Word of God, living and powerful and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and is able to discern the thoughts and intents of the heart. He is engaged in no experiment, for he works under the stimulus of a divine promise, and in the use of a divine power. The

"homo sum et nîl humani a me alienum puto" has in him a far higher application than ever entered the imagination of the noble Carthaginian slave. He sees in his fellow-men those for whom Heaven in its love has labored. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." This is no mere statement of a dry truth, but a voice from heaven announcing the most real of all realities, the throbbing fact that touches every human soul, and is the one connecting cord of human history. To work with God in this dynamic of love, is to him like standing by the throne of the eternal glory. He feels the godlike impulse in his own heart, and shares the joy of heaven over the repentant sinner. No botanist could ever so watch over the development of leaf and flower, as he watches the growth of grace in the hearts of his people, feeling his own soul expanding with every push of spiritual vitality he sees in others. Such a preacher is always full of missionary zeal, for this principle is the missionary principle. He is in thorough sympathy with the Gospel's progress in all parts of the world, and is so informed of its triumphs, that his prayers for distant missions have no mechanical cast, but are as hearty as though he himself were on the foreign shore, and praying for the work of his own hands. He sees the movements of States and men only as relating to the establish-

ment of the kingdom which is to fill the whole earth. He knows that the stone cut out of the mountain without hands is to strike the image on its feet, and, with the iron, clay, brass, silver, and gold broken to pieces together, and become like the chaff of the summer threshing-floors, the stone that smote the image is to become a great mountain and fill the whole earth. His longing for souls is thus no vain hunger, making wretched the sufferer, but a glorious hope fed daily by the action of grace in the world, and hastening to its consummate fruition.

This earnest longing for conversion of men is but the normal action of that divine *ἀγάπη*, which moves in God in all His grace toward us, and which becomes a motive in one who is begotten of God. It is distinct from *φιλαδελφία*, which finds its exercise toward the brethren, since it passes beyond all limits and seeks its expression wherever man dwells. Of all the graces it is the grandest, as the apostle has emphatically told us, for all the others have a coloring of human need or weakness or limitation, but this stands out as the special feature of the divine image in us. In none but a regenerated soul can any semblance of this grace be found. It is foreign to poet, philosopher, priest, or lawgiver throughout all the annals of paganism. Human nature has not a shred of it in its composition. We *do* find in the natural man a faith, a virtue, a knowledge, a self-control, a patience,

a piety, and a brotherly love, all defective as they are, but where, out of the circle of the hearts renewed by the Holy Ghost, do we see this ἀγάπη, this untiring, universal love of man, seeking his renewal and salvation? It is this which especially makes the preacher's work so very different from all other occupations of man, however dignified and useful they may be. He is not the servant of reward, but the servant of a divine impulse. He does not get his life from his people, but, with them, he gives life to others. In this godlike attribute, he is not a receiver, but a source, and in its exercise he feels the exalted joy of its absolute character.

Another spiritual characteristic of the true preacher is *his anticipation of the final triumph of grace in glory.* This is the broad and bright background of the prospect ever before his mind. The towers and domes of the eternal city are full in view. There is where his soul rests, wherever has been its *excursus.* It comes back to that satisfaction of hope, the blissful finality, and all its faintness or weariness is removed. All his labors here have their aim and their incentive in that blessed hope, that differs from all human hopes in its undiscounted completeness. "It maketh not ashamed." As we read the apostolic epistles, we are struck with the vividness of this future before the apostle's eye. He makes it the fulcrum of his lever, whenever he urges Christians to

greater zeal and consistency of life. It is the glory with Christ, with the body of the resurrection assimilated to the perfection of the soul, that forms the inspiring war-cry of this heroic general on the field of faith. He never loses sight of this grand object for a moment. It lightens his labors, benumbs him to suffering, makes self-denial joyful, and sheds an anticipatory splendor upon his person and life. With a thousand conflicts upon him, he cries, as above them all, "My light affliction, which is but for a moment, worketh for me a far more exceeding and eternal weight of glory," and again, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The possession of this vivid anticipation is what may be called by that exceedingly awkward, but indispensable word "heavenly-mindedness." We have the citizen of heaven living in accordance with his citizenship and gauging everything here by its connections with the ultimate glory. By a spiritual instinct these heavenly weights and measures are employed—an instinct which is strengthened by a constant practice. The preacher has in mind that he is to give account of his high stewardship, and the *bema* of Christ is ever before his eyes, but it is not a threat—it is an incentive. It nerves him to greater energy, not through fear of loss, but through hope of unspeakable gain. He is not working legally, but lovingly, and the prospect is one

of an unearthly and unending joy. He sees in his anticipation the home beyond filled with the ransomed and sanctified, and the Lord of salvation rejoicing in the midst of those he has rescued, and he feels the connection of his own work and life with this sublime consummation. This experience is a perpetual feast to his soul. It cheers him when immediate results of his labors are not forthcoming, and when seasons of spiritual coldness would otherwise depress his energies and render him faint-hearted. It prevents him from measuring his work by immediate issues, and from making the sad mistake of depending on the approbation and applause of the multitude. What the world thinks of him is a matter of small moment, for his work is beyond the reach of journalists and statisticians. He labors in faith, and his faith can behold the harvest beyond all the discouraging obstacles that intervene. He recognizes his own commission, and he knows the power that came with the commission, and the promise that came with the power. These are sureties enough for him. The problem is a simple one. He has nothing to do with counting or measuring, only with working and hoping, and whatever the world without may think or say, the world within his own heart is satisfied. It is no mercenary feeling that thus has respect unto the recompense of reward, any more than it was a mercenary feeling that led the Lord of grace, *for the joy set be-*

fore Him, to endure the cross and despise the shame. It is the highest form of disinterested activity that finds its rest in the joy of the completed benefit of the human object. There could be no love and hence no worth in the action, if there were not a joy impending in the success. The fact that this joy is in *the felicity of others* utterly invalidates the idea of a mercenary motive in the act. The heavenly prospect is, then, no selfish one, but the very goal of a godly love. It is here we can see the incomparably exalted position of the Christian preacher, who, unfettered by the lower cares of earthly accumulation, can give his time, talents, and energies to the one direct object of lifting earth to heaven.

Bearing in mind, then, these traits of the spiritual life which become the preacher, we can see what should be the style of another spiritual exercise which belongs to him—I mean *self-examination*. There has been, I think, a very pernicious definition given to this exercise. It has been made a microscopic inspection of motive and thought, with a special view to discover all the sinfulness of the heart, in order to its elimination. But surely this is no process for a man to undertake. The Psalmist threw it upon God: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." If a man attempt this work, he must make a lamentable failure.

The strongest microscope will not reveal to him all his depravity, and if it did, he would be no nearer to its elimination. He is on the wrong road for that blessed result. Moreover, such a raking over of his sins will only fill him with despondency. He will be like a sick man prying into the minutiæ of his disease, examining pulse and tongue for himself, and surrounding himself with a score of bottles of medicines for his different symptoms. He will not be likely to recover, but will add hypochondria to his other troubles. Now, no such self-examination is recommended by the Word of God. Only twice in the Scriptures is self-examination mentioned. In the one case the Corinthian Christians are urged to examine themselves and see if they discerned the Lord's body as represented in the Lord's supper; and in the other, the same Corinthians are told to examine themselves whether they were in the faith, the alternatives being the having Jesus Christ in them, or the being reprobates.

In the first case, it was simply a question as to whether they understood the meaning of the eucharist, and approached it as an ordinance representing communion with Jesus. In the other case, it was simply a question as to their being Christians or reprobates. Were they believers or not? In neither case was there the slightest hint of self-torture, and the putting of crucial questions to the soul. Rather,

it was a summons to look at Christ and see Him to be everything to the soul, and so to settle the question of their Christian standing. It was a cheerful, happy exercise, not a doleful and lugubrious one. How could one, such as we have attempted to describe him, full of the love of Christ, walking with God, meditating on His Word, longing for the conversion of men, and ever anticipating the final triumph in glory—how could such a one willfully renounce all his privileges and stultify himself by a morbid inventory of his sins? The life such as we have described it, and the critical analysis of feeling and motive, are incompatible with one another. There are too many published diaries of prominent believers, whose unhappy, nervous condition has been spread out before the world as exemplifying a lofty Christian experience. The Gospel is glad tidings of pardon and peace in Jesus Christ, and the soul that accepts the Gospel has no right to be inspecting its stock of sin. If it look in at all, it should be to see Christ there. *Οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν;* (Know ye not your own selves that Jesus Christ is in you?) Looking unto Jesus is the attitude of increasing holiness; while looking in at one's self is the attitude of self-righteousness. What, then, is self-examination? As the Word of God explains it to us, it is such a trying or proving (*πειράζετε* and *δοκιμαζέτω* are the Greek words) of our

lives as to settle the question whether we belong to Christ or to the world. This surely is not done by picking over our sins. It is done by directing the soul toward Christ, and seeing if, when thus directed, His image is reflected on it, if our heart responds with gratitude, affection, and trust to His wonderful love. Self-examination on the part of a believer, when thus reduced to its simplest terms, is looking at Christ, accompanied by a comforting and stimulating assurance that we are sustained by His grace. That action will immediately suggest and promote the sloughing off of any inconsistent habit or questionable principle.

The preacher should constantly bring his soul in this way to the touchstone, and the exercise will be like that of prayer, or that of meditation on the Word, a favorite source of joy as well as progress. We have tried to indicate in this sketch that a preacher of Christ's Gospel should be before all things else a spiritual man, an example before his people and the world of a man walking with God. His intercourse, therefore, with the world will always be that of ministry, and not of fellowship. Wherever he touches the world, it will be to impart a benefit, and with this object no other will commingle. It is very true that *every* Christian should answer to this description, and so our proposition may run in this way, that, besides all other special qualifications of body, mind, disposition, manner, and habits, which may be

peculiarly clerical, the preacher should be, in an eminent degree, a Christian in his spiritual life. And this last qualification is the most essential of all. Without it, talents and capacity are only instruments of wounding the Saviour in the house of His friends.

THE PREACHER AND THE WORLD.

LECTURE VI.

In the preceding lectures I have endeavored to describe the personal characteristics of a true Christian preacher in all the departments of his being. In the present lecture I purpose to inquire how far and in what way one possessing such characteristics could or should be connected with the public life of men, outside of purely ecclesiastical movements.

We recognize in the great march of civilization many valuable contributing forces, that have no necessary ecclesiastical character or connection. There are many moral reforms, which may occupy a prominent position before the world, and whose influence may be of immense benefit to the community; there are political schemes which are conceived and furthered in the spirit of a true patriotism; and there is culture in art, science, and literature, which serves to repel barbarism and refine society. Now, it is a practical question of great importance, to what extent and in what fashion shall these agents of civilization be employed and directed by the Christian preacher? Different and contrary views are held. We find a small school of earnest men who would cut off all connection whatever between the world without and the

Church, and shut up all Christian effort to the actual communion of saints. One section of this school would permit such connection with the world as is necessary for direct proclamation of the Word, but no more. At the other extreme, we find Christians who declare that religion is a matter of the inner life, and therefore does not change our intercourse with the world. It is a matter between us and God, and too sacred to be brought down into the matter of an earthly intercourse. The two spheres of Church and the world are entirely distinct, and we are in both and must live in each according to its laws. This school permits a free mixing with the world in all its pursuits of business and pleasure, with, of course, the exception of anything that is clearly immoral.

The truth seems to lie between these extremes. In the first of these extremes there is a narrowness that has the look of moroseness, and is calculated to misrepresent the Gospel of love. It is apt to repel men from the truth, when truth's propagators imitate the tortoise, and, on the approach of a stranger, shut up their shell. There is also the aspect of haughty assumption in a forced seclusion from the world's moral side, or rather from that side which has no immoral character. There is, furthermore, a departure from our Lord's example, for He certainly mingled freely with all classes and conditions of men at all times, living what might be called an eminently public

life. He did not, indeed, enter into the political life of the day, because, in the first place, there was no political life, except for imperial satellites or adventurous intriguers; and in the second place, His peculiar calling, as the Messiah, with His unique work of bearing human sin, precluded Him from that sphere of human action. But He *did* touch plainly again and again the great principles of citizenship in His teaching. He taught the rendering of Cæsar's unto Cæsar, as well as the rendering of God's unto God. His argument to Peter regarding the didrachmon is a permanent testimony to the duty of obedience even to an unrighteous exaction. Assuredly, our Lord's life can not support the withdrawal of Christians from contact with an interest in the world's history making around them.

But the other extreme of identification with the world on the part of the Church is equally repugnant to a true Christian spirit. How is the Church to be the agent of converting the world, if it keep its piety for its private edification and presents a worldly front *toward* the world? How is the power of the Gospel in conversion to be illustrated, if the converted and unconverted are to present the same appearance? And, we may add, what sort of piety will the Church have that obliterates the distinction between its members and the world? Surely, as we have before said, we must find some practical solution of the problem

between these two extremes. When we see from the Word of God that the unbelieving husband and the believing wife must dwell together, we have light at once upon the subject. We see that there are walks in life where Christian duty forbids a separation of personal and intricate relations where the Spirit of God has made a separation in spiritual experience. To be sure, this is an extreme case, but an extreme case best exhibits a principle. We argue from such a case, not that the selection of worldly intimacies is to be willfully made, but that they are not in themselves sinful, that circumstances may make them necessary. Still again, and on the other side, the earnest and eloquent appeal of the Apostle to the same Corinthians to whom he laid down the rule about the unbelieving and believing husband and wife (2 Cor. vi. 14–18), that they should not *become* unequally yoked together with unbelievers (*μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*), shows us the danger of any close alliance with unconverted men willfully assumed. The question seems to resolve itself into this: Can I join the outside world in measures of general good without putting myself in the unequal yoke? If I can, then all the claims of duty as a citizen and member of the community, as well as those of a Christian seeking the welfare of those around me, are upon me to join the outside world in such measures. But surely the yoke is not formed by alliance in doing

good; it is formed by the alliance that is unconditional. Hence we conclude that the Church or the Christian (for the argument is the same) may and ought to combine with the world, with the distinct understanding that the alliance is only in the interests of the public weal, and has no binding force where the world's business or pleasures are concerned. Wherever, in special cases, by reason of the presence of notoriously evil men, the alliance might be misinterpreted, it should be abandoned. No Christian is to soil his garments even to do a good deed. If we have laid down the true principle, we are prepared to apply it to the various practical cases that constantly present themselves for decision.

1. The first field that invites our attention is that of *national or local politics.* There is so much of the slime and ooze of society in the elementary movements of political parties, that not only Christian graces, but even refined tastes shrink from participation in them. And yet the primary meetings are the roots of local, sectional, and national administration. There the candidates are nominated and there virtual principles are established or at least colored. In a country where the people govern, this must necessarily be so. In such a country, moreover, the responsibility of government is distributed among all, and no one has a right to shirk it. It is one of the prices we have to pay for a free country, that all classes and

kinds of men must meet together in order to determine both opinions and men. Can the Church of Christ be absolved from this duty? Can the Christian man be relieved of this burden? For we hold that what the Christian man must do in a case of citizenship, a Christian minister must do. In things indifferent we may make a distinction between the preacher and the private Christian, and many actions appropriate to the layman might, from the action of the law of association, be reprehensible in the preacher. But where a duty to the commonwealth is involved, and where, by the very nature of the case, the duty can not be performed by a portion of the community (as can the matter of military service, for example), but must be performed by all, the excepting of the preacher can not hold. His vote is a power which he has no right to forego, because on it depends the welfare of others. And so his presence and voice at the primary meeting must be regarded as a duty of citizenship. It is not a social meeting which might be made a criterion of his tastes and tendencies, but a business meeting of the most important sort, and to be classed with the meeting at the polls. In such a meeting a Christian minister can always preserve his dignity, and his presence will do much to repress the elements of disorder. If Christian ministers of both parties attended the primary meetings, we should have fewer unprincipled men put into office, and this is a

reform that the country needs. Christian men may be on either side of our national politics and maintain their integrity. Both parties in the platforms they construct seek the good of the country as they understand it, and hence any loud advocacy of either party by a Christian preacher I should take to be an error, compromising his usefulness as a teacher of religion. He should be retired and moderate on those public matters on which good men differ, and by meddling with which he would unnecessarily estrange many whom he ought to attract. Only when a great Christian principle is attacked ought he to come forward into prominence, and advocate the truth in the political field. But when we leave the distinctive politics of party and come down to the politics of any *one* party, then clearly it becomes his duty in conjunction with his fellow-citizens to see to it (so far as he has power) that men of truth and honesty are nominated to offices of government. That this should be done without laying undue stress on the political side of his life to the detriment of his spiritual influence is, of course, clear. A preacher can go to the primary meeting and can speak his mind freely, and yet not be what is known as a ward politician. He has not put on the unequal yoke by a faithful endeavor at the fountain-head of influence to put righteous men into office.

Whether the preacher should hold office is quite a

different question, involving many new considerations. To hold office is to abandon the active work of the ministry, and the cases must be very rare where this could be warranted *in foro conscientiæ*. There may be trying times in the history of the State when great exceptional means must be taken, and a Witherspoon may find it to be his duty to leave the pulpit and to enter the hall of Congress; but the preacher's power for God and the truth is eminently a power of the pulpit and not of the political rostra. We can readily conceive of a crisis where the preacher will even rightfully shoulder his musket and hurry to the front, but it must be a crisis indeed, which will account to every one for the exceptional case. A Christian preacher exerting his influence for the nomination of righteous men to office is one thing, and a Christian preacher himself running for office is quite another. The latter suggests *ambition* in its original sense, a style of action wholly incompatible with the independent and dignified position of Christ's minister. The candidate for office becomes the butt of every penny-a-liner of the opposite side, and everything that can be raked up of inconsistency in his former life is exaggerated and much altogether invented, and the whole thrown at him by ten thousand idle and wanton hands. Now, if a minister is forced into an unpleasant position, let him bear it meekly and with a martyr's spirit, but do not let a minister

rush voluntarily into the pillory and court the addled eggs. It will seriously interfere with his power as a Gospel preacher. There are enough good men out of the ministry to take office with its honors and its burdens, and no necessity in ordinary times can be pleaded by the preacher for offering himself to the suffrages of the people for political advancement. The public sentiment is perfectly correct on this point, and shoulders are shrugged by men generally when a minister becomes a candidate for office. Let the minister be satisfied with supporting good men for public situations in the Government, while he himself keeps out of the *pancration* of candidacy. It will show no want of concern for the welfare of the State, and for the triumphs of virtuous and sound principles, for the minister to keep in the background and use his influence without the suspicion of selfish interest. That a minister has not the capacity to manage public affairs is a common allegation which has no more foundation than the other frequent assertion that a minister can not manage a matter of finance. If habits of careful thought and a training in morality unfit a man for public affairs and financial management, then we will grant that a minister should be kept out of public office and such situations as involve financial cares from incapacity. No man understands human nature better than a minister, and no man is so called upon to exercise patience,

forbearance, impartiality, and other governmental virtues as he who reigns over a parish, and is ever appealed to as a guide. No man, moreover, so habitually studies and practices the expedients of economy and is more exact in the matter of income and outlay. The judgment against the administrative or financial ability of ministers is like that against their home discipline in the proverb about "ministers' sons," the result of noticing with particular attention the failures of conspicuous men. Ministers are conspicuous before the community. They are public men, seen and known of all. They are, moreover, counted a consecrated and holy class. Therefore, when any one of such a class comes short in any positive way, the entire community remark it and rush to hasty generalizations. It is not, then, on any ground of incapacity, any more than on the ground of non-interest in the State's welfare, that we should debar preachers from public office, but only on account of the heavenly expediences of the holy calling.

2. Another field of effort which lies open to the large-hearted citizen is that of *Moral Reform*, and the preacher's relation to this becomes an interesting question.

That all true moral reform should meet the sympathy and co-operation to some extent of all Christian preachers need not be argued. The question is, what is that extent? How far should preachers identify

themselves with special forms of moral enginery for the improvement and elevation of mankind? It would be a hasty response, that there can be no limit, that wherever good is sought, there the preacher should be. For there are other considerations to be entertained besides that of beneficent and philanthropic objects. Evil methods, improper associates, and disproportion of energy may impose very decided limitations on a wise and true minister. To rush into any proposed movement of benevolence with a tossing up of the hat and a reproach for those who decline to join, is a cheap way of gaining a sanctified fame among certain classes; but those who seek good, and not fame, will weigh each case, and make no forward movement under questionable auspices. In many schemes of benevolence, the pernicious principle of doing evil that good may come, is practically accepted as a true philosophy. Fairs are established, at which theatrical exhibitions and theatrical morals are introduced, and young maidens educated to be brazen-faced; balls are instituted, at which fashionable display and lascivious waltzing form the chief attraction; lotteries are formed, and the young are seduced into gambling, and all this for the building of an orphan asylum, or the support of the worthy poor! Are ministers to be caught by this bait of Satan? Are they to be shamed into supporting these worldly iniquities by the ready reproach, "You have no lib-

eral sympathy for the distressed; your narrow-mindedness makes you selfish," when the liberality of these benevolent ball-goers is but the activity of their carnal appetites under a new name? Alas! for the liberality of those who have to be amused in their lower natures before they can be induced to give! Charity, given through a charity ball, is in one sense *disinterested benevolence;* it is benevolence that has not the slightest interest in its objects.

The Christian minister should uncompromisingly set his face against all this worldly system of doing good, which has so often made its inroads into the Church of Christ to pollute its sanctity and weaken its true life. The support of the Church and the promotion of schemes to ameliorate the condition of man should never be soiled with methods of doubtful virtue. The stain will run all through to the very end of the action. The cases referred to as instances involve moral obliquity. There are other classes of false method which are evil by reason of their associations. Anything that mixes the commercial business of men with the guidance of the Church shocks the godly sensibility. "Running churches" (as it is significantly called) by a sort of stock company plan, working up the stock by commercial methods, getting the preacher who will *draw* the multitude of itching ears, advertising in the newspapers as they do the last new sensation at the theater; these are in-

stances where the sacred law of association is violated, and religion is degraded. Nor is it only the Church, but every style of moral reform inaugurated by Christian men on Christian principles, that must adhere to the requirements of this sacred law. No moral reform can rest on a basis of public amusement or of pecuniary gain. These are false foundations that will sink in the end and bring ruin on the reform. The minister can not afford to link his name and position with such short-lived and unseemly schemes. Nor can he embark in works of public reformation in fellowship with those who by their profession or their lives despise the truth of God. It is a temptation too readily yielded to, when we find prominent men who may be of immoral lives or of pronounced infidel sentiments, earnestly advocating a cause of reform, to join with them in societies and on the platform in the common interest. The Christian minister always compromises his sacred character by such an alliance. We should remember that our Lord, when demons were ready to vouchsafe their testimony in His behalf, declined their assistance and forbade their cooperation. The principle should be maintained by us.

Communion with men of false lives or ungodly teachings in a reform movement will not only bring the Christian preacher to their level in the eyes of the community, but also undermine his own steadfastness and lead him from the Gospel plane of benevolence

to a vague and unchristian philanthropy. There may be a style of consent and official co-operation on the part of all sorts of men which we must gain in all works of public reform; but that is a different thing from the close and intimate relations of copartnership to which we are now referring.

In seeking the elevation of the community, we will be obliged to persuade public officers, and these may be men of very false lives, but in so doing we do not appear before the world as in any close association with these; that will destroy or secularize the influence of the Christian ministry. The work is to be wrought on the world about us, and we must therefore come into contact with it. The preacher has it as a duty to subserve the public welfare. He has no right to see crime and the agencies of crime on every side, and content himself with the direct ministry of the Church. His office is in one sense for all the world. He must not fear to denounce public evils, and to take strong and decided measures for their suppression. The more influence he has, the greater is his responsibility in this regard. The elements of evil in a community will gladly denounce the interference of the preacher in public affairs, and seek to remand him to the cloister, for they would be rid of his power lifted up against them, but no opposition do they so sincerely respect and inwardly approve as that of a man of God, whom they believe to be above

the selfish motives of the mass of men. It is because of the real moral power of the preacher in the cause of public order, that the promoters of disorder would cry "shame" on him when he puts his hand on the lever of a reform engine. To the superficial observer only will such public-spirited conduct have the appearance of worldly scheming. The two are as wide apart as the poles. One is all selfishness, the other has not a grain of selfishness in it. The one goes out to float with the popular current, the other goes out to breast that current and to counteract its force. In a land like ours, where each citizen is a responsible portion of the government, every Christian minister should be a leader of his people in every style of true reform in the State. If all Christians, with their ministers at their head, would forget their political party affinities and move in solid phalanx upon the glaring abominations that defy both decency and law among us, these evils that now curse and threaten the very life of the State would instantly succumb, as the grass before the prairie fire. It is because ministers are remiss and excuse themselves from great public undertakings that these enormities are allowed to flourish. No! let it be clearly understood by all that a preacher, though never to be a worldly man, is always to be a public man, and let no coward enter the ministerial ranks. The notion that a minister is a sort of male woman has grown out of the remissness

of ministers in this very matter we are considering. We should disabuse the people of this fallacy and show them that we abstain from the world's sins, but not from its management; that we are ready to go to the front and engage in the thickest of the fight in order to destroy the haunts of vice, and secure the quiet Sunday of our forefathers.

3. A third field of activity that opens before the preacher is that of *Literature and Art.* There can be no question that æsthetic culture has been a powerful agent in modern civilization, and yet the history of Athens shows us clearly that the Christian idea is not a necessity in æsthetic culture. Architecture, statuary, painting, poetry, oratory, and essay-writing reached their culmination when Christianity was unknown. Democrates, Pheidias, Zeuxis, Sophocles, Demosthenes, and Plato have had in modern days their imitators, but not their equals; and yet there is no doubt that Athens in her proudest period of culture, from Pericles to Plato, was a grossly immoral State, and that her scholarly refinement was no protection against the flow of vice. The deepest degradation was not only synchronous with the most exquisite achievements of art, but actually appertained to the artists themselves, just as we see the same combination of the beautiful and the debasing in the Italian masters of modern art. Our inference from this is, that art in itself and literature in itself have no

power to produce a *Christian* civilization; and here we must guard against a misconception. Art may busy itself with themes drawn from Scripture story, and yet have nothing Christian in it; æsthetic effect being the only aim in the pencil and brush. A Raphael may have his mistress sit for a portrait of the Virgin Mary, with precisely the same object in view with which on the next day he delineates a Venus, namely, to make a thing of beauty. Because one is called the Virgin Mary, it has no claim to be called Christian. Christian art or Christian literature must differ from the Greek or Italian. It must have a higher aim than merely beauty. To be a fine-art, beauty must be its goal; but it must be a beauty all saturated with spiritual truth. It must be a beauty that shines forth *from* the truth, as the radiance from the sun. It must be a beauty that touches the æsthetic sense while its underlying truth is awakening and sanctifying the sentiments and affections of the soul. Such is the beauty of one of our Lord's parables. Such is the beauty of Paul's prose ode to divine love. And such beauty may be carved out of the marble or laid in line and color upon the canvas. The question how far art can be the handmaid of religion is really the question for the Christian minister to consider. Outside of religion there may be an innocent amusement in art, but surely a Christian preacher will no more make it his set business to promote mere amuse-

ment in art (however much he may approve of it) than he will make it his business to promote base-ball and croquet. He knows that art by itself has nothing Christianizing in it. It may help refine manner, but it does not refine the heart. A Parrhasius will delight in his victim's tortures, while he treats his subject in the most æsthetic manner. There is a very common refinement in modern as well as ancient civilization, that bows gracefully and extends the right hand in courtesy, while the left hand clutches a stiletto. A Christian minister, therefore, wishes something more than mere art to which to give his earnest and positive support. It must be an art that actually teaches the soul the great principles of the doctrine of Christ. We are not talking now of what a Christian should do, but what a Christian preacher should do, one who stands out from among his fellows as a watchman on the walls of God's Zion. How far is such a one warranted in engaging in works of art and literature?

We have rarely had cases brought before our minds of ministers who were skillful with the chisel or the brush, and yet we may imagine such who would act in perfect consonance with their sacred character if they should convey great Gospel truths to the eye as well as to the ear, while for these to become professional sculptors or painters would be to abandon their peculiar office as preachers of the Word. If we

apply these principles to literature, we should expect to see the pen of the preacher ever ready to put forth any poem or essay that would illustrate Christian faith, and the essay might take any form, whether that of the didactic discussion, the dramatic composition, or the novel. The limits to be observed would be twofold: first, that the writing be a thing of beauty, or else it is not a piece of literature (in the sense we here use the word); and, secondly, that it leaves not the plane of distinctively Christian ethics, or else the preacher's function is compromised. If Art be faithfully used as the handmaid of religion, it can not be amiss in the use of the preacher, whether the art be exhibited by manual means or by the use of the tongue; but we are not to lose sight of the fact that in the name of Art much folly has been wrought in Israel, and Art itself set up as a divinity to be worshiped in the place of Christ. Art in alliance with true religion is a useful element of a true and permanent civilization; but Art in alliance with the depraved passions of man is a plausible and wily fiend corrupting society with its soft, voluptuous touch.

We have not counted the *Press* in our discussion of literature, because the Press can not be reckoned as belonging to the fine-arts. Its object is not the presentation of beauty, but of facts and comments upon facts. The Church has largely used the Press as its agent, and a most successful agent in propagating the

truths of the Gospel. The millions of Bibles in hundreds of languages that have been distributed through the earth testify to the value of this agency, and make us believe that the invention of printing was like the Alexandrian universality of the Greek language, one of the great providential arrangements in history for the spread of the Gospel of Christ. And as the Bible has used this medium whereby to visit the whole world, so a religious literature (using the word in the broader sense) has been scattered by the same means to the furtherance of true religion. Surely, so far, we find nothing wherein the Christian preacher may not appropriately take part. The more he can multiply books of wholesome religious truth, the better for the world that he is seeking to enlighten and save. But when we come from books to newspapers, and survey that distinctive field of current literature, which differentiates our age from all others, the problem is more mixed and the solution not so easy.

Very many preachers are newspaper editors, sometimes of dailies, but generally of weekly prints. As the daily newspaper must always be chiefly a collector of general news, I can not see how a Christian preacher can willingly and of choice make the editing of such a journal his main work, or his work at all, for a man can not edit a daily newspaper ἐν παρέργῳ. If his tent-making should take this form, he could not criticise; but if the way were open for him to

make full proof of his ministry, it would be a perverse, Jonah-like service to enter upon the duties of the daily editor, in which his pastoral and evangelistic character would be, perforce, almost wholly eclipsed. But many of our weekly papers are called religious papers, and in their editorial chairs we generally find preachers sitting. They are often men of the highest grade of intellectual ability and ecclesiastical faithfulness, and it can not be denied that their papers, conducted with great good judgment, and exhibiting sound doctine, carry the truth to many homes, and carry it in a manner that is peculiarly acceptable to many. Some of these editors devote their whole time to their weekly publication, while others continue their active functions as pastors, having associate or managing editors to attend to the business details of the office.

This editing has the elements of the work of religious tract making and distribution, and so far is in the direct line of a preacher's functions. Many homes may find the religious thought conveyed to them through their religious newspaper a leaven of godliness, coming as it does in the attractive and readily-handled form of a newspaper, and so far more apt to be used, especially by the young, to whom a religious book is often a bugbear.

Now, if Christian preachers can furnish such a medium of evangelization and spiritual quickening to

the community, they are certainly engaged in a work altogether consistent with their holy calling, and the Christian minister who happens to be an editor, should not be reproached.

The only exceptions that can be taken seem to relate to special cases, and not to the general fact. It can hardly be right for the Christian preacher to abandon all personal work for the use of his pen, nor should he allow in his paper anything that would compromise his Christian character, even under the plea that the "other editor" inserted that particular article. The public do not know the details of the editorial sanctum, and attribute every article in the religious newspaper to its well-known ministerial editor, and they also hold him responsible for the character of every advertisement that appears in his sheet.

Now, this conduct of the public must be respected for Christ's sake, and the ministerial editor must not assume his position unless he is ready to control and supervise all parts of his weekly publication. Nor should the ministerial editor appear to the world as a seeker after riches, as running his paper not to evangelize and sanctify the world, but to fill his pockets. Such an object soon leads to worldly compromises and the insertion of dishonest and *ad captandum* articles, framed to attract subscribers to the prejudice of godly instruction. If anything in a religious news-

paper with a preacher as its editor can be associated with that preacher's name to his detriment, then this thing is unfit to insert, and its insertion, whether by managing editor or clerk, or any one else, is an injury to the Church of Christ. I believe that there is much to correct in this department of clerical activity, and that preachers should be as watchful over their brethren in the editorial chair as they are over those in the pulpit.

The ministerial editor of a religious journal may be an unspeakable help to the Church, and a potent agent in evangelization, or he may very readily become a harmful point of conjunction between the Church and the world.

THE PREACHER'S RELATION TO HIS WORK.

LECTURE VII.

THE PREACHER'S RELATION TO HIS WORK.

If I have been correct in drawing the portrait of a Christian preacher, then surely no one should attempt to enter upon the holy office without a true consecration of heart. It is an office that was not instituted by man, nor can man furnish the higher qualifications for its duties; but the Spirit of God must prepare the heart and form the life for him who is to be a ruler in the house of God. There is a popular theory that the Church of Christ is a voluntary association, like a lyceum or benevolent society, and that anybody with a fair amount of tact can manage it; that its pulpit should be open to any one who can talk rhetorically; that its ordinances are formalities of ornament or decency; that its platform should admit every well-disposed person, and that it should look to the cultured world generally for its support. We have not so learned Christ. We believe the Church to be begotten of the Holy Spirit; that it is the mystic bride of Christ; that its officers are called of God; that its ordinances have both a divine significance and a divine power; that its members are cleansed from sin by the blood of the Lamb of God, and that Christ is ever

present with His Church by a gracious manifestation unknown to the world. Into such a Church worldly-minded men have no right to enter as members, much less as ministers. Yet in all the Church's history (according to the apostolic prophecy, Acts xx. 29; Col. ii. 8; 2 Tim. iii. 1–9) worldly-minded men have rushed into the Church and defiled the temple of God with their worldly wares. Carnal ambition, a love of power or display, has entered the pulpit and degraded it. Holy things have been made common to the delight of Satan and to the grief of the Spirit of God. As the result of this, the advance of Christ's truth has been checked, and judgments in various forms have begun at the house of God. Rancor, hate, strife, persecution, with the utter removal of spiritual candlesticks, have marked the course of the historic Church as the reward of its dalliance with the world. No thoughtful Christian can review this history without a strong desire to see the Church separate itself to its Saviour and Lord, and reap the blessed fruits of such faithfulness. Especially does it become the man preparing to enter upon the ministry of Christ's Church to regard the sacredness and solemnity of the step he is about to take, and see to it that the love of Christ is his prevailing, constraining motive in his action. Trifling here is an insult to the Majesty of heaven, and a contribution toward the humiliation of the Church. No one should enter the Theological

Seminary as he would a School of Art or Engineering, for the Lord's ministry is on a very different plane from that of a human technic. There should be a perceptible atmosphere of Christian brotherhood, and the spirit of the world should be banished, when men congregate to study God's revealed truth and enroll themselves as the Lord's ministers. The seminary should not chill the godly heart, but increase its warmth and strengthen every grace. It should prove a quickener of every spiritual faculty and not simply address itself to the intellect of its students. The seminary should, as the vestibule of the pulpit, give the holy afflatus that the pulpit should ever exhibit. It is lamentable that this is not always the case, and often students who have entered the seminary with warm and zealous affections, have left it with a painful sense of spiritual loss. Sometimes professors are responsible for this in presenting to the students a hard, perfunctory front, and sometimes students are themselves to blame in not using diligently the means of mutual edification. Perhaps it is sometimes the result of using the Bible critically and not devoutly, making the course a controversial preparation *in behalf of* the Bible rather than a spiritual bathing *in* the Bible. Whatever may be the cause, here is one place to stop the inroads of error and worldliness into the Church. Let a true consecration of heart (so far as this can be ascertained) be the *sine qua non* of a

seminary course, and let the consecrated heart be encouraged and strengthened in its seminary experience. Let Christian work among the poor and sick and destitute be united with the teachings of the lecture-room, and the ministerial life be begun in all its germs. I know no happier picture than that of a band of young men, in the first flush of their experience that the glory of Christ is all that is worth living for, reaping their firstfruits of joy from their new fields and talking together of the triumphs of grace which they have witnessed. This should be the typic seminary picture.

If this be the seminary life, then, when the novitiate quits the course of probation, he will not be filled with the base desire for lucrative positions, but will simply seek to find a spot where he can exercise his gifts for Christ and salvation. To such souls places will be always offered. The alternative of "candidating" is not only disagreeable to the candidate, if he have the proper sense of his office, but is calculated to degrade the office in the eyes of the Church and of the world. Let me here quote a letter written by a minister in response to an invitation to preach as a candidate. I take it from the paper called the *Church and People*, and from the issue of October 18th, this year: "I have received an invitation to preach a trial in Blank church. This I have declined to do on the ground that the whole system of trial-preaching

and competition-praying is inconsistent with the respect which is due to my work and office. I could not approach Almighty God in prayer and preach the comfortable words of Christ while oppressed with the feeling that I was running a race with twenty-one brother clergymen in an open competition for a large salary and an attractive house." The editor (the Rev. Mr. Bromfield) adds: "Such examples point to one of the greatest dangers which the Church has to encounter in these days, the degradation of ministers into mere office-seekers. Unless a strong tide of spirituality and public sentiment among the clergy and churches meet and counteract this danger, the cause of Christ, as interpreted by the conduct of professing Christians, will be brought into contempt." As we have remarked in another lecture, we have no right to associate our ministerial office with money. If a church or board invite us to a special charge, then the money question is one that is legitimate, not because we are ministers, but because we are parties to a special contract. Without this engagement, we are to support ourselves in any honorable, secular way, and preach the Gospel as we may have opportunity. If we take whatever opportunity is offered, however small be the support (if it only be a support), and faithfully work in the field thus opened, God will take care of our future. We are seeking His glory among men, and not money. Our missionary heroes

are examples to us in this regard. They live on the smallest pittance and are satisfied, and they never look forward to increase of emolument. One desire fills their souls, and that is to make Christ known, and they disregard all else. Hence their noble lives and heroic achievements. What is true of the candidate at the beginning of his ministerial life, is true of every preacher already stationed in a charge. A restless desire to get into a more remunerative charge is wholly unworthy of a Gospel preacher. One who leaves a charge where he has been spiritually prospered, and where he can rightfully expect indefinite expansion of successful labor for Christ—one who leaves such a charge for no other purpose than to get more salary, is scarcely the one to expect spiritual prosperity in his new field. His soul is too low to gather the lofty fruits of grace. It is a sad and significant fact that the moment a pulpit is vacant, it is besieged by fifty or a hundred of Micah's Levites.

But some will say in despair, "How is a preacher to better his pecuniary condition?" and the answer is *negatively*, "certainly by no means that will degrade him or the sacred calling," and *positively*, "by waiting until he is clearly called to receive a more remunerative charge." But the answer will go deeper than this. It will say, "Have no anxiety about money matters; be satisfied with your support, live according

to your income, and seek no more than your church can afford to give you."

There may be a private talk with deacon, or elder, or trustee, as to the wisdom of an increase in the salary, when the pastor sees that the finances of the church can bear it, and that his own honest wants demand it; but that quiet matter is a very different thing from the public rush after places furnishing larger salaries. The latter betrays a false spirit and does incalculable harm to the Church. The preacher is to be a living witness against the world's universal policy of self-seeking. He labors for others and not for himself. In this labor he will put up with inconveniences, endure hardness, forego rights, and shrink from soiling his pure garments. Such a preacher is always taken care of. He does not trust the Lord in vain. But the ambitious, restless preacher, ever grasping at fame or money, is, in proportion to the development of this false desire, destroying his own peace as well as his usefulness for the truth. His increased salary will give him less satisfaction than his small one. When our Saviour's command is to be anxious about nothing, what sort of preacher is that which is exhibiting continually before the people an appearance and a speech full of anxiety for a more remunerative charge? The world is delighted to be able to point the finger of scorn at a Christian minister, and say: "There is your godly preacher. He is

just as anxious to get a larger salary as any one of us. He talks about being dead to earthly things, while he is as fully alive to them as any of those he assumes to teach." And nothing can prevent the world from speaking in this way, and speaking rightfully too, but a genuine conformity to our Saviour's instructions on the part of the Christian minister. Any practical opposition to these instructions is sheer carnality. There is, of course, with all unbelief, a readiness to support itself with examples, and if ministerial examples can be found of restlessness and anxiety, unbelief is charmed, and writes their record in huge letters and red ink. It is as bad for a private Christian as for a minister to distrust the Lord, but the minister's example is far more gainful to the enemy and hurtful to the Church.

On this whole matter of money, the Church needs a very thorough revision of its practices. This is not the place to discuss the general question of the Church's relation to pecuniary wealth, but we have a right to say that while preachers are not to be anxious or money-seeking, the people of God are not to be niggards toward those who serve them in the Gospel. The love of money is a *human* vice. It is one of the forms of the great cancer, selfishness, that belongs to the diseased race. In its insidious character it perhaps surpasses all other vicious passions, and hence it is Satan's most potent instrument to destroy souls and to dwarf Christians.

Because a minister is never to be anxious, we can not affirm that a Christian congregation is to starve him. Because a minister is to suffer martyrdom cheerfully for Christ, no Christian congregation need suppose that it is called upon to furnish the faggots and the fire. The average pay of Christian ministers in this country is the same with the pay of the better class of manual day-laborers, and, of course, much less than the pay of journeymen artisans. Ministers ought to be satisfied with this, but congregations ought *not* to be satisfied with it. It should make the churches of the land ashamed in sackcloth that they give less to the support of their ministers than they do to their house-servants. It is not from the right of the ministers that I would argue the point (ministers are not to press rights if they have them), but from the contemptible niggardliness of the people. If the Church had a just appreciation of the Lord's gift in ministers, it would provide amply for those who have given their lives to its edification. And yet we hear these words read in open Presbytery (in one branch of the Church) as the candidate is called to the pastoral office: "And that you may be free from worldly cares and avocations, we hereby promise as proper support, and oblige ourselves to pay to you the sum of five hundred dollars a year;" and to the music of this sweet welcome the wife and six children follow the new pastor to the parsonage. Shame on the churches

that have no higher conscience of duty or appreciation of privilege! However we may rebuke ministers for want of proper qualifications, we would stop the mouths of such churches from complaining, and charge them with utter unworthiness to possess any preacher at all.

In order to prevent anything that looks like self-seeking on the part of preachers, the Church should have an organized system of bringing together unemployed ministers and vacant pulpits, by which, in a quiet way, consistent with the dignity of the Church and the self-respect of ministers, churches would be able to act intelligently without the pernicious custom of candidating. A committee could be intrusted with the delicate matter—a committee of experienced and judicious men, appointed by the chief ecclesiastical body of the district—and to this committee churches should apply, and on this committee ministers should rely. The committee would keep a complete record of all unemployed ministers, and exhibit this to every applying church, giving information regarding each name, and adding, if seen fit, their own judgment in the matter. The church could then use all independence in making a selection. The objections to the method would be, first, the *touchiness* of the churches that do not wish any outside interference with their affairs—a feeling which is proper only when the interference is officious; and, secondly, the place-hunting

spirit of the minister, which is *never* proper. The minister should act like a modest girl and let all the advances come from the other side.

A question is likely to be asked just here. It is, "What is a preacher of mature years to do when he finds himself deprived of a charge?" He has for twenty or thirty years been accustomed to preach and administer his parochial work, and for this only is he fitted. He can not obtain a clerkship, nor can he perform manual labor in any competition with the many who are ever ready to fill the offered situations. He has, perhaps, a family dependent upon him, and it is his duty to support them. How is he to do it? Must he not perforce become a beggar for a position? Must he not seek a charge with the plea that he must have bread?

This is one of the most trying and difficult cases involved in this subject, and the answer can not be a simple one. The case will have varying aspects, and the answer must be modified accordingly. If the man is superannuated or disabled by sickness, it is as much his congregation's duty to provide for him as for a family to provide for an invalid father. A congregation that would not provide for a disabled pastor, who had faithfully served them in his health, might profitably receive a missionary from the Zulus. Perhaps also it might cast a doubt on the pastor's faithfulness, if the church should exhibit, after all his

labors, such a heathenish cruelty. The relation of pastor and flock is a spiritual one, and the tie is sacredly tender. We are not to take a commercial view of it. The conduct of ministers in going about from place to place to be "hired," ever ready to change, so as to use old sermons, has done very much to give the commercial character to the relation of a preacher, and men are wont in some places to treat a preacher as if he were a business clerk, to be hired at the smallest market price, and to be dismissed at any time without ceremony. No church so acting can have an exalted spiritual life. It is nothing but a cold academy or lyceum, without even the finer feelings that those names historically imply. When a church recognizes in its preacher a man of God, a messenger of the truth, an ambassador for Christ, it will dismiss all ideas of trade in the solemn contract it has entered into with him and be governed in all its conduct toward him by considerations of a spiritual order. Pastor and people should so act in harmony that no pecuniary question should ever be allowed to arise, and when the faithful preacher is disabled, the Church will naturally see that his wants are met.

But if a preacher is deprived of a charge by his own act, in his attempt to get a larger salary or in a simple desire for a new field of labor, he has assumed a false position, and has only himself to blame that he has become a clerical waif. He has shown by his

conduct that he lacks the due sense of his function and the faith which he should exhibit to the church. If, however, the separation is made by the church without other cause than the desire for change, and so the case takes on its saddest form, the sympathies of all will justly be excited for one who thus becomes a victim to the cruel worldliness of a church. We can not but believe that in every such case, however, the man of faith will have his way made both plain and smooth, and, as God's faithful servant, will find the cake baken on the coals by the angel.

Too often a preacher's own faults are the cause of his removal from a charge. He grows indolent and neglects his study, or he gives his time to other interests than those of the church, or he manifests a disagreeable temper and disposition toward his people, or he fails to use the opportunities of his position for the growth of the church. A church will often through its officers let a minister know that he is derelict, and the kind interference is sometimes resented, when it should be gratefully received and practically pondered. A church must conserve its high spiritual interests, and if a pastor stand in the way of these, he must be cut off, and in his exile he can scarcely claim a right to criticise the conduct of churches or charge upon them the helplessness of an unemployed ministry. We believe that wherever a preacher is wholly given to the Lord's cause, and la-

bors with conscientious diligence for the edification of the church, he will so bind a church to him in affection and respect, that they would as soon think of dissolving the church itself as of dissolving the relation subsisting between pastor and people. The Lord *does* make provision for His ministers, whatever apparent examples to the contrary may be offered.

A Christian minister should never go for counsel to a worldly man. The rich man in the congregation, or the eminent lawyer, if he be not gifted with the spiritual discernment of a child of God, is not the man to give advice to a minister of Jesus Christ. Whatever may be the difficulties of a preacher of the Gospel, he degrades his office when he consults a worldly mind regarding its discharge. This appealing to a godless world for its support or its criticism is all too common. We thus let the hoofs of cattle in to tread the courts of the Lord. The affairs of Christ's kingdom can not be understood or appreciated by the men of the world, and if they meddle with them, it is to defile them. It is a profanity to seek the approbation of an unsanctified judgment in the matters of Christ's spiritual Church, and the preacher who does this forgets the indignant exclamation of Paul, "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

But with men of spiritual discernment his intercourse should be unrestrained, and the counsel of

such he should prize. The officers of the church should never be men of straw, while the minister monopolizes the management. However wise he may be, he needs the wisdom of others to correct his errors, and in the multitude of counselors there is safety. The church's life is healthier the more it avails itself of its united wisdom, and the pastor's position is rather that of a moderator and president than that of an autocrat.

A wise pastor will not only have many counselors of the right sort, but will on the same principle endeavor to evoke all the talent of the church in active exercise for the general welfare. He will have a genius for finding something for every one to do, a class to teach, a poor family to visit, a sick-bed to watch beside, a straying member to restore in the spirit of meekness, a young man to advise, a sewing circle to organize or attend, a prayer-meeting to establish in a destitute neighborhood, a desponding soul to encourage, or some lonely one to cheer with Christian attention. Indeed it may be considered one of the high and holy arts of a pastor thus to make his church a hive of spiritual industry. His own duties will be made far more delightful and far more successful, when he is the leader of such an active host. Among active workers carping criticism, petty jealousies, and spiritual restlessness have no place, and a minister who lives in, with, and for his people can

always apply this panacea to ecclesiastical evils. Too often the preacher forgets to excite this co-operation, and thinks that the whole round of parish duties begins and ends with himself. There are many earnest souls that only need guidance to find a field of Christian labor, but who, through ignorance of the way, practice an enforced idleness; and there are others with talents purposely laid away in a napkin, who ought both to be stirred up to a sense of responsibility, and to be offered the fitting opportunity.

The notion that a church is a collection of people and a preacher preaching to them is certainly very defective, and shows but a superficial acquaintance with the spiritual polity and principles of the Church. The picture of a preacher preaching to the heathen is made to serve for the idea of a church. The sphere of the evangelist and that of the pastor are very different, and it is the latter with whom we have chiefly to deal in these lectures, as being the "preacher" of our ordinary language. The pastor is an integral part of an organism. He is to fit into many portions and work in harmony with these. Isolated working on his part would indicate paralysis and disease of the organism, from which any abnormal growth might be expected to arise. The pastor is to teach, 'tis true, but he is to teach teachers, he is to give instruction in activity, he is to lead an army against the enemy and not go alone to the combat. He is so to consolidate

his people, so to give them a united and consistent life, that their life will not depend on him. If he should be taken away, the church will lose *him*, but not itself. The church that is gathered simply as the following of one man, is not in a sound condition. Only one side of its church life is developed. The side of church activity is unsound. Whatever activity there is, does not proceed from its own life, but from that of the pastor. The cultivation of this independent activity of the church, so far from separating pastor from people, always binds them together with the closest bonds. It is the pastor that does everything himself, who fails to attach himself to his flock. They feel they can let him go at any time without harming anything, for another will come and assume the burden. No joint work has cemented the intimate affection of the two parties. It is, therefore, every way for a pastor's interest (if we use no higher motive) to stir up into exercise every gift that his people possess, and make the church a full-charged battery of blessings to the neighborhood. I need not add that this fellowship in work brings out the most charming experiences of the Christian life, and that it serves to relieve the ministry of one-half its burdens.

In bringing the people to this energetic condition, the preacher is to depend under God on his faithful expositions of duty and privilege from the Word of God. When the people understand that God's Word

would make the minister not a proxy, but a guide, they will accommodate themselves to the new-found truth, and be found saying each to God through the minister, "What wilt Thou have me to do?" Then will appear the need of executive ability and practical wisdom, rightly to answer this question, and to be the Lord's steward in distributing the work.

The question of public services in their number and character has often arisen of late years. There has been a growing dissatisfaction with the stereotyped two services of a Sunday, and various expedients have been suggested as a substitute. I am sorry to see that in some quarters a single public service each Sabbath is advocated.

The Sabbath rests on the fourth commandment. Take away that foundation, and there is no Sabbath, except the vague and visionary one derived from tradition and physiology. Those "ten words" which God wrote with His own finger (whatever that may mean—it certainly is something supernatural), and ordered to be preserved as the central object of care in the innermost sanctuary, could not have been for the Israelites as a nation, but as *the Church of God.* That Church is one down to the judgment day. These "ten words" are not to be abrogated, but maintained, not always to be shut up in an ark (*that* would do only when the Church was national and local), but hidden in the hearts of God's people. The

Egypt or house of bondage from which the Church escaped is mentioned in those "ten words," or rather in their preface, because the Church's history is one from then till now, and because also Egypt is represented in the inspired volume as the type of that worldly state out of which every renewed soul is delivered by divine grace. "The land which the Lord thy God shall give thee," is declared by the apostle Paul in the fact of its quotation by him to have a far more extensive reference than to the land of Canaan which Israel should possess. So that all the arguments commonly used to relegate the decalogue to the category of old and obsolete Jewish statutes are valueless. Now we have the command touching the Sabbath occupying the very center of the sacred document, and containing one-third of the matter of the whole. Is there no meaning in this? Are we to brush all this away with the broom of the "new criticism?" Let us adhere to the Word, and beware of false lights.

The Sabbath is a *stop-day*. The Hebrew word means "rest" in the sense of *ceasing*, not "rest" in the sense of "lying down at ease." The one word is *Shavath*, the other is *Nuach*. It is the day for stopping ordinary labor, for ceasing the earthly work, as God ceased His earthly work, according to a just analogy between things divine and human.

Now, this *stop-day* suggests to the godly mind, as

the proper antithesis of earthly work, *heavenly work.* The holy convocation is a conspicuous feature. The study of divine revelation is another. The two commingled probably formed from the beginning a large part of the Sabbath occupation. Our experience seems to teach that the more of this method of spending the Sabbath is adopted, the better for the people in keeping them from a vain, wandering abuse of the holy time. And yet we can not ignore the manifest dislike to the old arrangement in our Churches, which dislike is witnessed by the scant attendance upon the second service of the Lord's day. My own belief is that the dissatisfaction is created by two causes: first, a generally diffused doubt as regards the obligation of the Sabbath, a doubt that has been strengthened by many ministers, who have confounded the Sabbath with the Jewish ritual; and secondly, the baldness and monotony of our public services. With regard to the former doctrinal point, I will not here say anything further, except to call the attention of my brethren who are making light of the Sabbath to the fact, that the godly men and women of Europe are making great efforts to recover their lost Sabbath, and that a day of rest from labor in order to cultivate knowledge and life Godward is in perfect harmony with all the principles of the divine government. The Church, we should reason *á priori*, must have its day of assembly.

As to the second point, there seems room for a reformation. There are two parts of public service, to wit, worship and instruction. In each department we are at fault. The worship in most of the non-prelatical churches is vocal only in the preacher, except in the hymns, and even these are stolen away from the people in many cases by four living creatures, who, instead of leading, monopolize the heavenly song. The hymns should certainly be secured for the congregation, even at the sacrifice of a nightingale *soprano*. The worship should be expressed by all, as far as its character will permit general expression. Neither preacher nor choir is commissioned to worship *for* a congregation, and silent worship is greatly benefited by being interwoven with audible worship, in arousing and enlivening the worshiper. But not only can we profitably secure the hymns for the people, but there is no reason why the grand Psalms of David may not be responsively read by preacher and people in the very manner that some of them were evidently designed to be used, and if we add the joint voicing of the Lord's Prayer by preacher and people, and the "Amen" responses of the congregation, we shall have refreshing elements of worship in our services that will relieve them of their present heavy character. In the other part of service, instruction, there is again a monotony hard to bear. On two occasions in the same day the preacher gives his people a set dis-

course. They have the same general type, are run in the same mould, and yet have no connection in specific subject. The general style grows tedious, and the difference in subjects confuses. If the second sermon were illustrative of the former, the case would be better, but even better than that would be the total change in the general style of the preacher's part in the second service. He has given a sermon, a set discourse, in the morning. Let that suffice. And now when the people come together for the second service of the Lord's day, let the preacher expound the Scriptures carefully in course and in a familiar way, with map and blackboard, showing the people practically how to study and search the Scriptures, and giving them a renewed relish for this most important duty.

By this variety in the services, they will prove attractive, and that from no false or worldly lure, and the two convocations of the Lord's day (we believe) may be successfully sustained.

My dear young brethren: In the seven lectures I have had the honor to address to you, I have put before you in a very plain way the points of character and conduct, that to my observation have appeared most important in one set apart by the Lord Jesus to bear the standard of His saving truth among men. In concluding the course, let me express to you my

hearty congratulations that God has led you to this highest plane of human life and privilege; that, denying all the stronger and lower tendencies of your nature to the acquisition of wealth and carnal ease, you are seeking to spend your earthly life in glorifying God through the service of His Gospel, and that you look for rewards that have no meaning nor measure to the world.

Be strong and of a good courage. Keep your life in that spiritual sphere, where your hopes and encouragements will be ever before your eyes, and where consequently weariness and despondency will be never known. Walk closely with God, so that the guidance and protection of His holy arm may be ever felt. Avoid and despise the maxims and methods of the world, while you fill your soul with the principles and power of the sacred Word, and then, when the short campaign for Christ's truth is over and you are summoned to the triumph and the home eternal, you will enter the heavenly gates neither unknown nor alone, your way heralded by those angelic hosts who have been your unseen helpers through your earthly labors, and your train composed of those ransomed souls who received from your lips the message that enfranchised them.

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